

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT.—Paul.

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SPECIAL NOTICE TO NEWSAGENTS.

After March 30th no returns of unsold copies of "Light" can be taken by the publishers. Newsagents should obtain only the copies for which they have regular weekly orders.

NOTES BY THE WAY.

We take the following from a pamphlet entitled "The Athanasian Creed," consisting of notes of the doctrinal statements contained in a sermon preached by the Rev. F. L. Boyd at the Church of the Annunciation, Bryanston-street, W. This pamphlet, which was sent to us by a reader of LIGHT, himself a Churchman, contains some observations the significance of which will be readily apparent. Here is one: "It is not too much to say that the belief in a progressive life of the soul in Paradise, which is taught alike by Scripture and Nature, has been completely eclipsed in England, and that it is only in the course of the last few years that a reasonable revival of it has occurred. Fifty years ago prayers for the departed were accounted not merely useless but wicked, on the ground that their estate was absolutely fixed. To this hour many hymns which we have inherited on the subject are more appropriate to the decease of pet dogs and cats (though it is by no means a certainty that they are appropriate even to these) than to be used as expressions for the hopes which we have concerning those who have died in Christ." This sermon was preached in 1908, and the Church has not ceased to progress in the meantime.

* * *

How the new spirit of social reconstruction is working is pleasantly evident in a lecture, "Some Problems of Modern Industry," just published in book form (Nisbet and Co.) by Mr. W. L. Hitchens, chairman of Messrs. Cammell, Laird and Co., the great firm of steel manufacturers. Mr. Hitchens suggests that the solution of the industrial problem "lies beyond mere intellectual and legal formulas, beyond all economic laws and doctrines, and depends on our attitude towards social existence—in plain terms, on our moral code." He is quite right. We need a change of spirit rather than of forms. Method and policy are important, but to begin with these is to begin at the wrong end. The new spirit will form for itself its own methods of working. But how are we to create this new spirit? Only by proclaiming new ideas, and leaving them to express themselves through the minds of those who are ready to receive them. Ruskin taught these ideas many years ago. For a time it seemed as though he were a voice in the wilderness, but to-day in many quarters they are beginning to germinate. Mr. Hitchens' lecture is an instance in point

* * *

How did religion originate? The old school of sociologists, reflecting the materialism of their time, found the answer in the fears and superstitions of the early races of mankind who imagined gods and spirits to be behind natural phenomena. In "Primitive Ritual and Belief"

(Methuen and Co., Ltd., 5s. net) the Rev. E. O. James examines the question by making a general study of the ritual and mythology of many races of men from primitive times, showing the ascent of the religious idea. It was really a groping after the God the consciousness of whom was latent in the most undeveloped soul. The author draws some deeply interesting parallels between the rites of some barbarous tribes and the mystical doctrines of the highest races. Thus he shows how, when the Australian "black fellow" assumes a mysterious union to exist between himself and the natural world, "he is simply expressing his inward yearning for union with a Divine Power." The growth of religion, indeed, has been in the nature of a progressive revelation shared by all mankind. "It is now placed beyond dispute," says our author, "that a religious consciousness is not the peculiar and special equipment of any one faith, or of a chosen people." This would at one time have been a revolutionary statement on the part of a member of the Christian priesthood. But there is as little finality in theology as in science. Some day we shall find the existence of a spirit world mingling with the life of this world stated with equal definiteness as one of those things which are "now placed beyond dispute."

* * *

We occasionally give examples of curious coincidences, some of which seem at least to imply the presence of a supernatural element—it may be clairvoyance, prevision or telepathy. But there are also some very strange coincidences in which we cannot easily find room for such an explanation. Here is one, sent us by a reader who takes great interest in the subject: Some fifty years ago, Wilkie Collins, the famous novelist, drew attention in the newspapers to an odd circumstance in connection with his book "Armada" which, as readers of it know, deals with the fatal effects of sleeping in poisoned and foul air. In November, 1865, when thirteen monthly parts of "Armada" had been published, and more than a year and a-half had elapsed since the author had finished writing his sketch notes of the story, a vessel lay in the Huskisson Dock at Liverpool, and was looked after by one man in the capacity of caretaker, who slept aboard her. On a certain day in the week this man was found dead in the deckhouse. The next day a second man who had taken his place was carried dying to the Northern Hospital. On the third day a third caretaker was appointed, and was found dead in the deckhouse which had already proved fatal to the others. The name of that ship was the "Armada."

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The subscriptions to this fund at the time of the publication of the last list amounted to £554 5s., to which must now be added the following sums. The donors have the sincere thanks of the L.S.A. Council and of LIGHT:—

	£	s.	d.
Mrs. Humphrey Bor	2 2 0
In Memory of Captain P. F. Keating	1 1 0
Dr. J. C. Round	1 0 0
S. J.	0 15 0

The full list will be published from time to time.

So far from the position being true that great wit (or genius, in our modern way of speaking) has a necessary alliance with insanity, the greatest wits, on the contrary, will ever be found to be the sanest writers. It is impossible to conceive of a mad Shakespeare.—LAMH.

THE TWO ESTATES.

AN ALLEGORY FOR THE TIMES.

The elder members of a family who ruled over a Great Estate having quarrelled with the people of the estate immediately adjacent, were minded to keep up the feud. So they affected at first to be Entirely Ignorant of the existence of their neighbours and trained their children to believe that there were no such persons. But as the little people grew out of infancy it was found impossible to keep up this deception. So they were next told that the neighbouring family were Diabolical Beings, that fire came out of their mouths when they spoke, that they devoured children, and that their lands were full of Ravenous Beasts. But as the young folks continued to grow up and to increase in intelligence this also failed to restrain them, for they saw that it was not as they had been told. So the Chaplain and the Old Wives of the house warned the young people that the lands of their neighbours were infested at night with Hobgoblins, Were-Wolves and Spooks who came out after dark, and who were in league with the wicked family to betray to their undoing any who invaded their lands. And at night an Aged Servitor hung up on the trees at the border of the homelands turnip lanterns of Grisly Shape to deter the juveniles from visiting the neighbouring estate. This device prevailed for a time until one night their Aged Nurse came in a panic to her master and mistress to report that the children had discovered the cheat, and were using the turnips as footballs and lighting their nursery with the candles! At this a great fear fell upon them, and the Governess, the Tutor and the Chaplain were told off to give reprimands, lectures and homilies, to which the children listened with ill-concealed Amusement, and some of them even yawned openly. Punishment was tried; they were confined to their rooms and placed on a diet of bread and water, but this likewise failed. Then the Aged Servitor was called in to tell them how once on the estate of the Wicked Neighbours an elm branch had fallen and nearly killed him, and that once he had been shot in the leg by one of their malicious gamekeepers. At this the eldest son, who was a shrewd lad, laughed aloud. "Are we to infer, then," he asked, "that the estate of our neighbours is the only one on which accidents ever happen, or poachers are punished? For you know, Mangles"—and here he looked quizzically at the old servant—"you were trying to snare one of their pheasants when their gamekeeper shot at you." At this the old servant hung his head and was silent, and the Chaplain, in desperation, read them a long sermon on Original Sin, which only elicited from the children the question whether it was Original Sin which made the elm branch fall on Mangles, and whether likewise it was less sinful to steal a pheasant than to punish a poacher. So, seeing that they had lost all their influence over the Growing Minds of the young people, the Elders of the family held a council to devise measures to deal with this Desperate Situation. But in the meantime the young folks went off to the neighbouring estate and fraternised with its family, and after some happy hours came back actually bringing with them some of their new friends as guests. The elder people scowled and muttered, but they were all Very Old, and their authority had grown weak through being founded on fear and deception. So they could do nothing. Even when the Chaplain read the Communion Service in a severe tone, the children only smiled at him. And it came to pass later that some of the elder people lived to see the two estates united by the friendships between the young people of each, and although a few of them died nursing their prejudices to the last, they could not for very shame complain that Suspicion and Distrust had been replaced by Confidence and Goodwill.

D. G.

THE CHURCH MYSTICAL UNION.—"The Mystic," the monthly publication of the Church Mystical Union, the Founder and Warden of which is the Rev. L. W. Fearn, describes the methods and objects of the Union, amongst which are "the providing of a chapel where, by means of the reverent and understanding use of the Sacrament of the Presence, the diseases of our bodies and souls may be healed, and where communion with the invisible worlds and beings may be realised through Him 'in whom all things consist.'" Other aims of the C. M. U. are the study of Sacred Science and the cultivation of the gifts of the Spirit, "the preparation of those 'called' to minister to sick souls, and, in harmony with the medical faculty . . . the healing of the body through the mediumship of the soul by spiritual energising and education." The Church Mystical Union, in short, is an association of Church people who feel the need of cultivating the mystical sense and studying life in its spiritual aspects.

ALLAN KARDEC ON SPIRITUALISM.

SOME ANSWERS TO QUESTIONS.

(Continued from page 103.)

If we now consider the moral doctrine taught us by the advanced spirits we see that in all points it is evangelical, and in this lies its highest recommendation. It preaches Christian charity in all its sublimity and, what is more, it shows clearly that this same charity is of the greatest importance in the obtaining of our present and future happiness, for it brings home to us in a new way the fact that every one of our actions here on earth will have its direct consequence in the future life. Thus, in drawing men back to the sentiment of their mutual responsibilities and duties, Spiritualism is fast neutralising the effect of the materialistic doctrines which tend to subvert society.

Can these Beliefs prove a Danger to the Reason?

In reply to this question, it must be asked whether every science has not played its part in turning the heads of the weak-minded. Yet is this a sufficient motive for condemning science? Again, how many cases of religious mania could be quoted? Yet do we for this attempt to proscribe religion? All great intellectual preoccupations have a tendency to react unfavourably on a weak mind. It must not be overlooked that Spiritualism could only be considered as a danger if it were proved to be the unique or even the preponderant cause of madness; but, as stated before, this is by no means so. A great deal too much attention has been paid to a few isolated cases which would have raised no comment under other circumstances, and even here no account has been taken of anterior and predisposing causes. I could mention other cases where a well-founded knowledge of Spiritualism has completely stopped the progress of lunacy. To sum up, Spiritualism offers no more danger in this connection than the numerous other causes which are susceptible of turning people's minds. I will even go further and state that it offers much less, from the fact that it carries its antidote with it, and that it can, by the high aims which it imparts to all our ideas, and the calm of mind which it produces on those who understand and practise it, neutralise the effect of other unfavourable and disturbing influences. Despair is one of these, but Spiritualism, by teaching us to treat with calm and resignation even the hardest of trials, gives us strength and courage to support them, and thus reduces the dire effects of that state of black despair into which so many people are tempted to fall.

Is not the spirit doctrine the consecration of the superstitious ideas of antiquity and the Middle Ages, and does it not tend to sanction them?

Do not irreligious people treat as superstitious the greater part of religious ideas? An idea is only superstitious as long as it is false, and it ceases to be so when it is proved true. It has been shown that at the bottom of most superstitions there is a groundwork of truth, amplified and distorted, however, by the popular imagination; but to take from these ideas all their grotesqueness and only leave the reality is to destroy the superstition. This is exactly the effect of Spiritualism, for it brings into broad daylight all that is false or true in these popular beliefs. This is shown by the fact that apparitions, or visions of spirits, were long looked upon as a superstitious belief, but that to-day they are an established fact, perfectly proved and explained. It is useless to condemn them, we cannot prevent them from taking place, and what is more, the adepts of Spiritualism not only remain undismayed by, but are anxious and glad to witness these apparitions, and those who have not shared in them are desirous of doing so. It is the unexplained phenomena which leave the ground open to the imagination, and thus become the source of a host of absurd ideas, which finally degenerate into superstition. But once show the reality, explain the cause, and the imagination will stop on the limits of possibilities: the grotesque, absurd and impossible sides of the question disappear, and with them all that was superstitious. Thus, amongst others, the various cabalistic practices, the power of magic words and signs, the belief in amulets, and many more similar practices, have been shown to be nothing less than ridiculous by a well-founded conception of Spiritualism.

The foregoing, Prince, are the replies which I have felt it my duty to make to the questions with which you have honoured me, and I shall be happy if they confirm the ideas which your Highness already possesses on the subject. I would recommend you earnestly to study this question deeply in view of its great interest, and I shall be happier still if my future help can be of any service to you.

I am, with the greatest respect, your Highness's most humble and obedient servant,
ALLAN KARDEC.

SPIRITUALISM AND SOME "ORTHODOX" CRITICS.

By THE REV. ELLIS G. ROBERTS, M.A. (OXON).

"Esau . . . for one morsel of meat sold his birth-right."
—Hebrews xii. 16.

It is evident that so-called Orthodoxy has even yet not learned wisdom from her many ignominious defeats at the hands of Science, and that her more injudicious champions are as ready as ever to rush into battle with much zeal and little discretion. They do not even take the simple precaution to distinguish the friendly neutral or the potential ally from the irreconcilable foe. It must afford Mr. Clodd infinite amusement to find that his arguments, derided by scientist and logician, find sturdy championship in the pages of the "Church Family Newspaper."

I have already pointed out in your columns that the real issue for mankind at the present time lies between Spiritualism in its widest sense, and—also in its widest sense—Materialism. May I once more commend this simple strategical fact to would-be combatants? Spiritualists, however wide may be their differences, have much ground in common, which they must defend against a common and most formidable foe. They would do well to waste no ammunition on each other. And to my pugnacious brethren of the Churches I have yet another suggestion to offer. They should realise without delay that they occupy an extremely vulnerable position.

It is a fact acknowledged and deplored by all earnest Christians that the Churches have lost their hold upon the nations. More especially have they lost their hold upon the working classes—that is to say, upon those to whom they are specially called to minister. The fact itself is manifest to all, but the average Churchman offers even now nothing but superficial explanations of the situation which he bewails. The real reason is that the Churches have lost their spirituality. It is perfectly idle in days such as our own to assert spiritual authority unless it is accompanied by spiritual power. Now where is the spiritual power of the Churches? Is it in the least commensurate with their pretensions?

The great comprehensive body of Christianity should be a vast spiritual dynamo flooding the community with an intensely real sense of the things which are unseen, owing obedience only to Him who is invisible. This was her primary mission, and to carry it out the Church was endued with power from on high. She received the gifts of healing, of authority over unclean spirits, of "prophesying," of the Communion of Saints—to mention a portion only of the wealth committed to her charge. Now what has become of these gifts? Once they were realities; are they realities now? And, if not, then why not? These are the questions that impartial justice should demand of the orthodox who rail against Sir Oliver Lodge or Sir William Barrett. The unjust steward has suffered his master's goods to be lost; has he any reason to complain because outsiders are seeking to recover them, though it may be in strange places, and by methods of which he does not approve?

The Church has so completely lost the spiritual gifts which were her credentials that in those conventional circles where she still retains some remains of influence they are not even expected of her officers. Within the last few years two of the ablest Churchmen of this generation—the Archbishop of York and the Ven. Archdeacon J. F. Peile—have given to the world summaries of the qualifications which are demanded of the parochial clergyman by patrons and congregations. The striking point in the two lists is that the capacity required is simply social and administrative. Spiritual gifts are not so much as mentioned, and there is no call even for soul-stirring preaching or reverent performance of services. Finance, finance, and yet again finance, would appear to be the object on which the successor of the apostles must concentrate his energies. To quote from a letter of my own which received much approval from readers of the "Record," he must be a manager of allotments, schools and concerts, but he is never called upon to be a prophet, and seldom required to be a priest.

The real foe of mankind is materialism, not so much philosophical as practical, not so much outside the Church as within her gates: the materialism which has sold great spiritual gifts for a morsel of meat, for such worldly considerations as find embodiment in the ostentatious vicarage or the ecclesiastical palace. The blame rests not with individuals, but with systems, and there are signs that the consciences of Churchmen are revolting against this miserable subjection of the spiritual to the material. But until revolt has been carried out to its logical consequences the Church will be well advised to refrain from unfriendly and unintelligent criticism of the great leaders

of Spiritualism. The obvious retort may very well be, "First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."

MR. NEVIL MASKELYNE AND SPIRIT COMMUNICATIONS.

A correspondent writes:—

"Mr. Nevil Maskelyne does his father an injustice by assuming, as he does in the letter published in *LIGHT* on page 92, that the late J. N. Maskelyne must be deficient morally for refusing to confess that he was wrong during his earth life in disbelieving in spirit communications. It is no more to be supposed that every spirit is a medium or believes in mediumship than every man on the earth plane. We unquestionably take with us when we pass out of this life the confirmed opinions we held here. The life-long scepticism of Mr. J. N. Maskelyne as to communication between the two worlds is not likely to have been swept away by the mere fact that he is on the other side of the curtain now. Such sceptics as he may reasonably be expected to remain sceptics in the spirit world, and there is not the slightest need to impute dishonesty or moral slackness because he does not communicate. The juster inference is that he still remains incredulous of mediums and mediumship. That he is not incredulous of immortality now is of course probable, but most likely he was not an unbeliever in life after death even when on earth, for I have the very best reason to know that his son is a firm believer that immortality is true, his only objection to Spiritualism being that he distrusts all alleged phenomena of communication with those who have passed over.

"Probably the father still retains such a confirmed conviction, and most likely Mr. Nevil Maskelyne will retain it when his time comes to pass through the veil. Their silence will be consistent with their disbelief that any means of communicating exists, and there is no occasion to suggest mendacity or any lapse of moral integrity."

PSYCHIC PHOTOGRAPHY.

The Rev. C. L. Tweedale writes:—

"I can confirm the statement of Mr. Blackwell regarding the photos taken by Mr. Boursnell in the crystal. On the occasion when Mr. Boursnell drew the auric light from my fingers, visible in broad daylight as three streams of fire, he showed me those photos taken in the crystal. I remember one as the very pretty face of a young girl. He offered me these photos, but I refused them at the time, not wishing to deprive him. I have since regretted that I did not accept them. Boursnell was a true psychic, having genuine gifts of a most remarkable and wonderful nature, which were not appreciated as they should have been."

THE LATE MRS. JAMES ROBERTSON.—By a letter received from Mrs. Jessie Carpenter, daughter of the late Mrs. James Robertson, we learn that her mother's transition was a peaceful one, that she was seventy-two years of age, and that Mr. Walter Howell, who is an old friend of the family, conducted the funeral service, at which many friends were present.

AN HUMBLE PETITION BY THE EDITOR.—We are gratefully aware that many persons who take *LIGHT* read it religiously from beginning to end. But there are others. They take *LIGHT*, but we are afraid they do not always read it. We would ask with all humility that they will at least "look over" it. We do not urge that they will get instruction or entertainment by so doing: we do not put it so high as that. We only suggest that by reading us they would know what is going on and save themselves trouble. Thus, people who read *LIGHT* (1) would not write asking our opinion of books which we have just fully reviewed, or request our views on matters being dealt with in our pages at the very time; (2) they would not ask us to insert items of news actually recorded in the issue of *LIGHT* already in their hands; (3) they would not send us extremely long and discursive articles, with a request that they should appear in the next number; (4) they would not write letters to or pay fruitless calls at 110, St. Martin's-lane in ignorance of the fact that we have removed; and (5) they would not send letters dealing with business matters, advts., or orders for books or copies of *LIGHT*, to the Editor instead of the Manager. This is a grumble, we frankly admit, but it is justified.

London Spiritualist Alliance, Ltd.,

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The Alliance possesses the largest Library in existence of occult, mystical, and psychical books. Subscription: Members, £1 1s; Associates, 10s. 6d.

For prospectus, syllabus of meetings, classes, &c., apply to the Secretary.

NOTE.—The Library, closed for re-arrangement after removal, will re-open on the 8th inst.

A VISION OF THE FUTURE.

In the "New Poems" of Stephen Phillips, published in 1908 (John Lane: The Bodley Head) is a poem of prophecy entitled "Midnight, the 31st of December, 1900." We read it first in a magazine at the beginning of the year 1901, and have been haunted by the memory of it ever since, for it is a strange and beautiful example of a poet's vision, breathing inspiration in every line. It opens with the words:—

Lo! now on the midnight the soul of the century passing,
And on midnight the voice of the Lord!

Then follow the words of the Lord in the imagination of the poet and delivered in the manner of one of the Old Testament prophets. The Lord begins by declaring Himself as a "healer of sorrows."

In the years that have been I have made an oblivion of anguish,
And stillness in place of a cry.

He has fallen as a veil upon woe, as a slumber on sorrow.
He has been the smoother of pillows, the closer of fixed eyes.

And then begins a great picture of the world to be. In the years to come He will be a healer of cities. The northern city, the country of iron shall lapse into living green. He will utterly abolish smoke and confusion and noise. He will make a city of gliding and white-wayed silence with highways of glass and gold. Life in the city will run with smooth electrical ease.

There will be room in the streets for the soul:

The south wind shall blow in your houses the rainy scent
of the rose.

From the ebb and flow of the sea a charm will be taken that shall make the night as the day and the stored power of the tides will be made to work for mankind. Warfare will become an impossible thing by reason of terrible inventions that will destroy as with a breath armies and fleets at a distance.

Nation shall cleave unto nation and Babel shall fall,
They shall speak in a common tongue.

And then the race is reminded,

When ye swayed to and fro as a jelly in ooze of the ocean
I foresaw, I determined, I planned,
I brooded on primal ooze as a mother broodeth
And slime as a cradle I watched.

He was making ready, planning and guiding the future of humanity even when its progenitors hung on the branches of trees and swung and chattered. He was working to bring man patiently through the æons, from slime, through the forest to self-knowledge and happiness. Later the Lord broke the bars to knowledge and led out Forces and Powers like steeds from a stable, bidding His human creatures mount and ride. Newer and greater things are to follow. Man is to ride on the power of the air, to saddle an element for his steed. The waves of the ether are to be as wheels to his carriage. The blast and the tempest are to do his errands.

In that day shall a man out of uttermost India whisper,
And in England his friend shall hear;
And a maid in an English meadow have sight of her lover
Who wanders in far Cathay.

Some of these things, as we know, have been partly accomplished since the poem was written—we think of aviation, and telepathy and clairvoyance. The cities have yet to be cleansed and beautified and the power of the sea fully turned to human service. Here is another prophecy

which will surely be fulfilled since its beginnings are with us now:

The delusion of death shall pass,
The delusion of mounded earth, the apparent withdrawal,
The snare of sightlessness fade.
Ye shall shed your bodies and upward flutter to freedom,
For a moment consent to the ground.

We have given but a brief summary of this long prophecy, which, it will be remembered, was written at the beginning of the present century. It will serve to encourage and inspire many readers who view the world with forward-looking minds, and who will know how all the workings under the surface of our chaotic days are eloquent of its ultimate fulfilment.

A great proclamation follows and the poem ends on a triumphant note.

"Lo! I am the burster of bonds and the breaker of barriers,
I am He that shall free," saith the Lord.

Chaos, Anguish, Time, Madness, Hunger, Sorrow, Night and the Grave are set in battle against Him, but victory follows His side. And now He hastens, He sets His great army in order, Anguish and Time and Death are at last tied as captives to His chariot, for victory follows Him, and His triumph is hailed by

A multitude out of the uppermost spheres assembled
With a shout of delivered stars.

THE REV. ARTHUR CHAMBERS.

A Scottish minister writes:—

"So few are the clergymen who have the courage to announce publicly their belief in the truths of Spiritualism that we shall miss the manly presence and vigorous personality of the Rev. Arthur Chambers in the fighting ranks of the movement. He was, as we know, a prolific author, and the sale of some of his books was phenomenal. He also lectured with much acceptance under the auspices of the London Spiritualist Alliance, and several of these lectures were reproduced in the columns of LIGHT. The Bible, which is the acknowledged sacred book of our nation, is crowded with facts which can only be explained on a Spiritualistic basis. It has been said that if you took Spiritualism out of the Bible only the covers would be left. This may be stating the truth somewhat strongly, but anyone who has a knowledge of the spiritual facts which have been established in these days can see their counterparts in many pages of Scripture. Here was the main service that Mr. Chambers rendered to his generation. He showed that the Scriptures, so far from being antagonistic to the facts of Spiritualism, are literally based upon these facts. Many will listen to a clergyman who will not listen to an ordinary teacher, and more especially is this true of the members of the Church of England. In all our churches there are many, more especially since this war began, who are seeking more definite knowledge regarding the future world and the future life; and to these seeking ones the books of Mr. Chambers have proved to be a veritable treasure. It is an inspiration to know that in the inner world he may be able to do more to promote the interest of our movement than when he was with us in this Time-sphere. Meanwhile we record our gratitude for a life so bravely spent and for the valiant testimony he ever bore to the essential truths of the spiritual movement."

EVERYTHING has been said already, but as nobody listens it must always be said again.—ANDRÉ GIDE.

THE PSYCHIC ROD THEORY.—Mr. A. Brittlebank (of Princess Christian Home, Church-street, Pretoria), writes: "Having read Dr. W. J. Crawford's theory of a psychic rod as the agency by which spirits produce physical phenomena, I do not quite understand how this could account for the levitation of D. D. Home, who is reported to have gone out of one window seventy feet from the ground and come in at another seven feet distant, in the presence of Lord Lindsay and others; neither can I understand how the psychic rod supposition can account for the transportation of distant objects—live pigeons, flowers, &c.—through the walls of a room when the doors and windows are securely fastened. I have had my hat come into a room and hover over my head without the door being opened. Was it a psychic rod which brought the bell from out of the boy's study into the room where Sir William Crookes was experimenting with a medium, as related in Crookes' reminiscences? This is a subject on which we want more light."

SPIRITUAL DYNAMICS.

AN EXPERIMENT AND A MESSAGE.

BY HENRY FOX.

With the new moon of February, 1918, came a fresh assault by German aircraft upon the so-called "fortress of London." It opened on the night of February 16th, and was continued on the 17th and 18th. In the attacks of the 16th and 17th bombs were dropped which killed or wounded a hundred persons, many of them women and children, and all non-combatants. In the third attack something unusual happened. The enemy aircraft were unable to penetrate the barrage of the defensive guns round London, and on this same night an experiment was made in spiritual dynamics which may or may not have influenced this result, but which undoubtedly produced a remarkable coincidence—one of those coincidences which, if repeated two or three times, ceases to be merely a coincidence, and becomes instead the herald of the discovery of some hitherto unknown law of Nature. The experimenter was lying in an attitude of complete repose engaged in reading a book, when he heard dimly in the brilliant moonlit night a distant boom from London, and shortly after the rustle in the air which spoke of German aircraft at a great height. Another raid was in progress from the coast. He dropped his book, closed his eyes, and concentrated his thoughts on that mysterious "divinity which shapes our ends." And then his thoughts took form in speech. Beginning with a remonstrance against the cruelty and devilishness of this form of warfare, he went on to claim the aid of the Divine Power that dwelt within him and in all his fellow human beings to overcome the creations of man's evil thoughts. He remembered that Arch-deacon Wilberforce had taught him to think of God not as an external Being living in the remotest central sun of the whole universe, but as a living power within every human soul, acting only through the wills and hearts and prayers of His own created beings. Then, linking himself in thought with the tens of thousands of others engaged in the same work in the same hour of peril, he sent forth into the regions of the sky where these hostile and deadly weapons of warfare were operating, a magnetic stream of will power and of prayer (in the right sense of the word). He invoked the aid of all the great angels who people the earth and the skies and the waters under the earth; he sought to enlist the whole powers of Nature—both physical and spiritual—in one great irresistible effort to protect those terrified millions in London. He had seen something of all this horror and suffering, and though feeling no fear for himself, he trembled to think of the awful effect on all mankind of the growing doubt as to whether there ever was or ever had been such a being as He whom we call God—powerless as He appeared to be to protect even the best of them from this and other forms of evil. At last he ceased, exhausted with his effort, and fell asleep.

In the morning he read in the newspapers that there had been another raid "last night"—"a raid without bombs"—that the enemy were unable to penetrate the defences of London, and had been driven off without dropping a single bomb even on the outskirts of London beyond the range of the defences, and that there was not a single casualty to report nor any damage done whatsoever!

The February moonlight has already passed away without another raid. Now, there is no necessary connection between coincidences, and no mere coincidence can establish a law of cause and effect. But an experiment may lead to the establishment of such a law if repeated and confirmed by an adequate number of experiments. Then it may become a working hypothesis, worthy of careful investigation.

At this we may leave it to tell its own tale. But it has a message for England just now of which we may hear more hereafter. It is a message of a new hope and a new faith for us all. The defences of London may have been suddenly improved between February 17th and February 18th, but the result is also open to another explanation—namely the failure of the German courage to face the risks of the attack. This is perhaps the psychological cause of their failure—and it is the first time that it has happened; but even this does not explain why the Germans should have carried their heavy load of bombs back to Germany. The only bombs actually dropped were from a single machine which, to help its own escape, hurriedly unloaded five or six bombs into a cabbage garden in the suburbs. Can it be that they were terrified at something or by something within their own souls which paralysed their power to do any damage? If so, what a message of hope and courage it is to our soldiers at the Front and to our statesmen at home!

It is a message, too, to our enemies as well as to ourselves, that the way to victory lies through men's hearts more than

through their guns and big battalions. Russia's big battalions have crumbled away into thin air or, rather, into chaos and anarchy, in the absence of that spirit without which no big battalions are of the smallest use. "The German god" alone keeps Germany from a similar fate. But he is a false god, for he is an evil deity of German creation, and it needs but a breath of the real God to dissolve the German hosts like the mists of a summer's morning.

Victory will come to the army and the people who cleanse their hearts and souls in the light which comes not from any tribal deity, but from the "power that worketh in us" for good, and not for evil. In other words, in "Spiritual Dynamics" lies the solution of every problem of peace and war. This is the science which teaches man how to generate and how to operate the forces with which God has endowed him. It lies at the root of all evolution, and is founded on the conviction that the forces of good are stronger than the forces of evil, and can be used to conquer and overcome evil—not only in war but in peace. It is the science which will cleanse our civilisation at home of its foulest blots when the war shall have brought us into a frame of mind to see and recognise the wonderful power of the spirit to guide and control the flesh. It is also the science which will teach us how to win this war and how to maintain the peace hereafter. For it is becoming more and more obvious that neither guns nor big battalions are going to win this war alone. What alone can do it is the power of the spirit within the nations concerned.

Is it not pedantic folly to refuse to believe in this power?

Once arouse it—and the grim spectre of Hohenzollern tyranny over Europe will flee before it. It will free Germany and Russia and Austria and even Turkey from the devilish influences which now possess them. Its influence is all for peace and unity and good will. With it we can negotiate a real and permanent peace. With the Hohenzollern spirit we can only fight to the destruction of Europe. Better that all Europe should be devastated by war than that we should ever submit to the forces of evil. This would be a dishonour to the whole human race. The real and the true God within us can and will vanquish and destroy the German and all other false gods; but the true God must find expression in men's wills and in men's hearts; until then even He cannot exercise His almighty power. This seems to be the great lesson of this war.

If Spiritualists will rouse themselves to united and joint action in generating and exercising these great spiritual powers which, as the Greeks taught us long centuries ago, "rule the visible world," they will do a service to their country and to the whole world which will be immeasurable in terms of gold or wealth or political power and in human lives.

VICE-ADMIRAL W. USBORNE MOORE.

Mrs. E. R. Richards, of Silverton Grange, Silverton, Devon, writes:—

"As a friend of forty years' standing, I would like to say a few words as to Admiral Moore's work in Spiritualism. He began his investigations into the subject frankly as an unbeliever, but prepared to weigh the *pros* and *cons* in the cool judicial spirit which he always displayed. The result of his first sésances here and in America led to a long series of tests with various mediums, and with his infinite capacity for taking pains and sifting impartially all evidence, he became convinced of the fact that the so-called dead can, in favourable conditions, return to communicate with their friends on earth. Space will not permit me to give a detailed account of his career as an investigator, but perhaps the Spiritualistic body never gained a convert whose beliefs carried more weight or who brought more people to investigate than Admiral Moore. Blunt in manner, as many sailors are, thoroughly clear-headed, with no trace of hysterical emotion in his composition, just to a degree, all who met him realised that he was a man of strong common sense, not likely to be carried away by his feelings, and not to be convinced of anything unless real proof were forthcoming. He had a keen sense of humour, and often laughed over the very human attitude shown by some of the spirits who communicated. He was always ready to help young investigators, and never spared himself trouble to examine and explain any difficulty they experienced. I considered him an ideal sitter, as his attitude was always one of sympathy with the spirits communicating, though he never accepted their statements without tangible proof, and his cool common sense discouraged all credulity and emotionalism on the part of other sitters. We Spiritualists have lost a very real friend and supporter in Admiral Moore, but our loss is his gain."

BETTER late ripe and bear than early blossom and blast.—
OLD SAW.

A BOOK THAT REVEALS AND RECONCILES.

ANOTHER VIEW OF "I HEARD A VOICE."

BY ARNO S. PEARSE.

A short notice of "I Heard a Voice," by A King's Counsel, has already appeared in *LIGHT*, but I would like to express some views based upon a close study of it. As will be remembered, the book records the essential parts of spirit messages received through the instrumentality of the author's two daughters, aged fourteen and eleven years, without the assistance of any paid medium. We have here, in short, an expert in sifting evidence and in discerning falsehoods and deceptions, who feels it his duty to mankind to submit the proofs he has obtained for human survival. He himself was present at most sittings. None of his family had ever read a psychic book, and we are told by personal friends of the K.C. that he is a singularly well-balanced and fair-minded man.

By way of summary let me recall the fact that the messages were recorded partly by planchette (as the outcome of what at first was a pastime), and partly by automatic writing, often one of the children relieving the other in the same communication: that there are also some spirit drawings automatically produced in a few minutes and several chapters of matter which had been received clairaudiently. The girls were never in trance during the sittings, but always perfectly normal. The compiler, with extreme lucidity and logic, as becomes a man of his profession, sets forth in the first chapter the weight of the evidence and the conditions under which the sittings were carried on, and finally gives his conclusions.

"I Heard a Voice" has the advantage that it should readily convince non-Spiritualists of the continuity of life after "death," as it contains many evidential messages. The most remarkable undoubtedly are those in Chapter XIX., dealing with the communications written automatically by one of the girls in Greek, Latin, French and Italian. As regards the child's knowledge of these languages, the father states that she had never seen a Greek book, and that her knowledge of Latin does not cover the most elementary parts of the grammar. The Greek characters are carefully formed, with accents properly inserted. Telepathy is out of the question, as no one was present who had ever had sufficient knowledge to know even the sense of the communication. But not only the foreign languages, but also the English right through the book, and the plot and phraseology used in the last chapter in particular, purporting to come from an Egyptian entity, are such that no child could possibly have written them out of her own mind. The intellect and life experience required to write such "tales" are rare gifts, even in well-trained journalists. Had the compiler seen fit to affix his own name to the book, adding a few remarks to the evidence, such as the time required for the spirit drawings, the duration of each sitting, where identity had been established, &c., the work would have ranked very near to "Raymond"; in any case it will remain a classic in Spiritualistic literature, and we may hope that we shall soon see the continuation of these records published in a second book.

Whilst the points mentioned are, perhaps, those which appeal most to the non-Spiritualist, there is a great deal in the book which should be of extreme value to the convinced Spiritualist, because it assures him of the very valuable work he can perform, especially in his home circles, in leading up to higher spheres those unfortunate spirits now on the lower planes. Moreover, it bridges the gulf that has existed between Christian and Spiritualistic churches. It is probably this latter point which is of the highest value, and it is for this reason that the book will appeal to all those convinced Spiritualists who apply their new knowledge to the teachings of the Bible and of the Church of England.

The following quotations will be interesting from the religious point of view:—

"Spiritualism and religion are twin-sisters. Neither exists perfectly without the other. One supports the other. One explains the other. . . .

"Many more would come into the Fold of Christ if they had not been told that the Shepherd was also a slaughterer. . . . The doctrine is a blot on Christian teaching. The idea is barbarous."

A somewhat lengthy spirit-creed is given, and I feel that even now a few of the advanced ministers of the Church of England would have no objection to endorsing it. That many more will come to acknowledge Spiritualism as a necessary co-operator with religion is the message expressed not only in this

book, but in almost every one of the psychic books recently issued.

The value of prayer is greatly emphasised, and the reader is made to realise its power in several instances. A somewhat strange point is, that the communicating spirits, although all brought up on earth in the doctrines of the Church of England, expressly state, severally and repeatedly, that our prayers should also be directed to the Virgin Mother, who acts interceder. This reference to Mary is very marked and gives one occasion to wonder whether the Church of England has not lost a jewel which the Roman Church has preserved. Is it not likely that she who was selected to be the mother of Jesus should have a corresponding reward in heaven? It is only natural that she should continue to act as mother of humanity. Or is the explanation to be found in the assumption that the spirit-friends of the mediums have come from a band who on earth were already inclined to the Roman Church and who in the after-life drifted entirely into circles where Roman doctrines were rampant?

Most interesting is the effect of some exhortations to prayer on a woman in spirit life who describes herself as follows:—

"I am wearing a lovely green dress. It is apple-coloured, don't you see? It is draped at the right thigh, and caught with a golden ornament with dangling beads, don't you like it? Can't you see me in it? Do I look all right? Green used to be my colour in the olden days. It suited my bright coloured hair. . . . You are none of you as pretty as I used to be. . . . I have to go to a party this evening. I'm busy. I have got a prettier dress than . . . I wish you could see my smart gown. It is *chic*."

All this has such a natural ring with it that one might imagine any "fashionable" woman saying it on earth. But the godliness in the shallow lady conquers; the woman, after being persuaded to pray, recognises the empty life she is leading, and says: "Prick the bubble, and what is left?"

These two child mediums have the merit of having started the woman on the right path, and their grandmother in spirit-land follows up their good work. The dialogue between her and the fashionable lady is given, and we find the repenting spirit saying, "I was friendless in the midst of friends, alone in the midst of many."

The book is especially well suited for missionary work among those who have followed the doctrines of the Church and feel the need of "real" consolation; it is a book full of serious and aspiring thought, and it is to be hoped that those critics who have recently described all Spiritualistic literature as "trashy" will take an opportunity of reading it. "I Heard a Voice" should be sent to every library at the various fronts, for the "boys" out there are extremely interested in anything concerning death. It would not only comfort the sick and dying, but would increase the courage of our soldiers since such a book will greatly diminish their fear of death.

IN HONOUR OF ATHELING BOUSTEAD, Lieutenant R.F.C., who fell heroically, April 5th, 1917. A rare, sweet nature was always yours, and now to you is given also everlasting youth. Only "Au Revoir." Aunt Edith.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following contributions: Mrs. Emma James, £2; Mrs. F. W. Watson, 10s.; Mrs. Grant, 2s.

MR. HANSON G. HEY, secretary of the Spiritualists' National Union, is, we are glad to learn, progressing towards recovery, but he is still unable to move about freely, and therefore could not this time take an active part in the celebrations of the seventieth anniversary of the movement. The thoughts and sympathies of his many friends are with him, for he is a great power amongst the stalwarts of popular Spiritualism.

"THE CONTINUITY OF THE LIFE OF ANIMALS."—The first of a series of debates took place at the International Club, 22a, Regent-street, on the 26th ult., when the above subject was discussed, inaugurating "The Animals' Auxiliary Alliance" referred to in the "Occult Review" for March. In the unavoidable absence of Lady Lumb the chair was taken by Mrs. F. V. McDonnell, founder of the Society for the Prevention of Vivisection (Rome). Mr. Elliott O'Donnell, author of "Animal Ghosts," gave an interesting address, and Mr. Ernest Meads also spoke eloquently on the subject. (Miss Estelle Stead, who was to have been present, was unfortunately prevented from attending.) An animated debate followed. Mme. Nina Field rendered two songs, which were greatly appreciated. The promoters of the Animals' Auxiliary Alliance desire it to be known that the society is not a new one, but an amalgamation of certain existing societies. All desirous of joining are invited to communicate with Mr. Louis Weighton, the Playgoers' Club, 20, Cranbourne-street, W.C.

"WHAT COMES AFTER THIS LIFE?"

A GENERATION AGO.

(FROM "LIGHT" OF APRIL 7TH, 1888.)

Under this title "Pearson's Magazine" for April publishes some interesting letters from readers giving their views and experiences, from which we are permitted to quote. Here, for instance, is an extract from a soldier's letter from the front describing a séance at which he acted as medium, and at which a message was given by raps from a friend of one of the soldier sitters:—

"The message received was clear and unmistakable. It stated that he had fallen in action. His name, age, date and place of birth were given without error or hesitation. Sufficient proof, such as names of living relatives, known only to one soldier at the séance, was provided to convince my comrade of the identity of the person giving the message. The 'influence' named the village behind the lines where his body lay buried, and urged his friend to visit his grave at the first opportunity. Confirmation of the death of the young hero in question was received from his people several days afterwards. The opportunity to visit the last resting-place of his earthly remains came some months later, and there sure enough the grave was found with a little wooden cross bearing the name, rank, number and regiment of the young man whose 'spirit' had announced to my comrade his 'passing over.' The veracity of this incident, only one of many not less remarkable, can be vouched for by reliable men in khaki with whom I am pleased to say I still come in contact. For obvious reasons the names of the places and parties concerned are not given. My experience of these matters and my teachings from 'the other side' lead me to believe that death, in the worldly sense, is not the terrible thing that popular idea pictures it to be, but that it is merely a change—a progressive change—an upward step in the ladder of evolution. While acknowledging natural reluctance to relinquish physical ties, the student of psychical research will tell you that the change is one for the better, that the tendency is for all that is virtuous and pure in the ego to survive and develop.—A. CAMPBELL McMINN, B.E.F."

And next we may take a letter signed by "Norman," a Navy man, in which the author draws on both reason and experience for his faith in human survival. "Norman" begins with an allusion to a tragic episode in his sea-life—the blowing up of a great ship and nine hundred men. It was the next ship to "Norman's," and he asks, "If it had been my ship . . . should 'I' still be in existence as an entity?" "Yes," is his reply, and he proceeds to give his reasons, which include his own experiences. He writes:—

"For twenty years, over half the globe, I have sought for proof of an after life, and this is what I have found. Dozens of men and women, apparently truthful, sane and sober, who have told me how they felt, or saw, or spoke with the dead. Some men I have talked with who say that nightly their 'spirit' leaves the body and ranges through the 'astral' world helping the living and conversing with those who have passed on.

"Others say they remember their previous lives. An old shipmate of mine and a valued friend tells me how we sailed and sank together in the days of good Queen Bess. Once I landed with a man in a port quite new to us both and we were walking into the country, when he suddenly stopped and said, 'The road winds down this valley to a little village with a queer old inn,' which he described. The village we came to, but the inn was gone. On inquiry we found it had existed, and were shown an old picture of it just as he had described.

"When I was serving in a sloop one of our officers was sick at his home ashore close by. One morning a message came from the doctor in charge that he was progressing favourably. That afternoon, as I was chatting in the ward-room with a young sub-lieutenant, a burly man and a known boxer, he suddenly ceased speaking. I noticed sweat break out on his forehead. Then he said, 'Poor old J—is dead, I hear him going down to his cabin.' We looked but there was no one there. That night we heard that J— had died in the afternoon.

"One night I woke with a start, sweating all over, and felt that something strange and someone terrified was by me, wanting help. I switched on the light but could see or hear nothing unusual, and in a few minutes went to sleep again, to be awakened next morning with the words, 'Come at once, Mr.— has hanged himself in his cabin.' When I got to him I found he had been dead some hours."

Some of the letters give remarkable psychic experiences and the note of reasoned conviction is pleasantly evident in most of them.

God loves us men each individually,
And deals with us in order, soul by soul.

—From "Festus" (BAILEY).

The following interesting letter comes to me from a correspondent. The narrator (Miss H.) is described as "a very truthful, not very imaginative woman, and certainly not a Spiritualist."—"DEAR SIR,—This little story was told me by Miss H., a clergyman's daughter, and I am quite sure was told simply and exactly as the incident occurred. Miss H. was sitting up with a poor woman in her father's parish, whose baby was dying. There were two beds in the cottage chamber, one a crib in which a child of three or four, the baby's brother, had been asleep for several hours. Miss H. and the mother stood beside the other larger bed, on which the infant lay at its last gasp. Suddenly an eager little voice called from the crib, and they saw the small brother sitting up, wide awake, and pointing, with a kind of rapture in his face. He cried out: 'Oh, mammy, mammy, beautiful ladies all round baby! Beautiful ladies! Oh, mammy, mammy, they're taking baby!' The watchers turned their eyes on the bed again—the infant had expired.—M. B." In view of the style of criticism which it is the fashion to level against mediumship, it is of real importance to gather cases such as the preceding, where the "babes and sucklings" can hardly be described as trained conjurers or accomplished rogues. . . .

Though it is not, perhaps, accurate to say that we know nothing of the future—for indeed we do know a great deal, perhaps as much as can now be translated into terms of our language—there is no doubt that the cheap familiarity with the counsels of the Eternal, and glib acquaintance with the details of the future which some Spiritualists feign to possess, are mere pretences, wanting alike in truth and reverence. We know so much that we can afford to confess that we know so little.

—From Notes, by "M.A. (Oxon)."

"LIGHT" SUSTENTATION FUND, 1918.

To the lists of donations given in previous issues, amounting to £129 11s. 10d., we have now to add the following, with grateful acknowledgments:—

	£	s.	d.
Anon	0	12	3
M.	0	10	0
Mrs. T. R. Marshall	3	3	0
C. Storr and E. M. Storr	0	10	0
F. R. C. P.	2	2	0
Dr. A. Wallace (proceeds of sale of pamphlet)	1	0	0
The Jennens Memorial Psycho-Therapeutic Institute	1	0	0
Mrs. Humphrey Bor	1	1	0

WHOEVER reads history rightly, knows that conquerors and warriors fulfil the purposes of destiny, as well as moralists and men of peace.—D. T.

ANNIVERSARY MEETINGS IN LIVERPOOL.—The seventieth anniversary of Modern Spiritualism was celebrated on Good Friday in Daulby Hall, Liverpool, under the auspices of the local District Union, the president, Mr. R. A. Owen, in the chair. At the afternoon meeting, which was well attended, Mr. E. A. Keeling briefly reviewed the work of the pioneers in the old days. Mrs. J. Greenwood, representing the Lyceum Union, spoke appreciatively of the education given in Lyceums, nearly three hundred of which are now in operation, and urged Spiritualists to give their practical support to the work. Mr. Oaten, president of the S.N.U., in a powerful address, asserted that Spiritualism had shaken the dry bones of theology and altered the conceptions of spirit life from a dreamy and abstract existence to a real and active life. The hall was crowded for the evening meeting, when the president opened the proceedings, accompanied on the platform by representatives from most of the local societies and Lyceum District Councils, in addition to the exponents and demonstrators. Mr. Oaten gave a brilliant exposition of the claims of Spiritualism. He deprecated the tendency to rely solely upon world-teachers. It were better to allow the Deity to express His influence from within by the awakening of the deeper self. Mrs. Greenwood again expounded the ideals of the Lyceum system of tuition, which developed the physical, mental, moral and spiritual faculties. Striking addresses followed from Mr. E. S. S. Mayo, Mr. Keeling and Alderman Fletcher. Miss Corson charmed the audience with her violin selections. At both meetings Mr. J. Dickinson gave convincing clairvoyant descriptions. Mrs. Raymond presided at the organ.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—Mr. Horace Leaf, address and clairvoyance.

The London Spiritual Mission, 13, Pembridge-place, W. 2.—11, Miss Violet Burton; 5.30, Mr. G. R. Symons. Wednesday, Mr. Horace Leaf.—I. R.

Church of Higher Mysticism, 22, Princes-street, Cavendish-square, W. 1.—11 and 6.30, services, Mrs. Fairclough Smith.

Lewisham.—The Priory, High-street.—7 p.m., Mrs. Mary Davies.

Wimbledon Spiritualist Mission.—6.30, and Wednesday, 7.30, Miss C. Addison.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, Mrs. E. A. Cannock, addresses and descriptions; 3, Lyceum. Wednesday, 8, public meeting.

Woolwich and Plumstead.—Perseverance Hall, Villas-road, Plumstead.—3 p.m., Lyceum; 7, Mrs. Maunder, address and clairvoyance.—J. M. P.

Holloway.—11.15, Mr. T. O. Todd, "Angels' Footsteps"; 3, Lyceum; 7, Mr. R. Boddington, 10th, Mrs. A. Boddington.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, and Monday, 7.45, Miss Butcher. Tuesday, Thursday and Friday, 7.45.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd., STEINWAY HALL,

Lower Seymour Street, Portman Square, W. 1.

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No Admission after 6.40 p.m.

MR. HORACE LEAF.

April 14th.—Mrs. E. A. Cannock.

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THE LONDON SPIRITUAL MISSION, 13, Pembridge Place, Bayswater, W.

SUNDAY, APRIL 7th.

At 11 a.m. ... MISS VIOLET BURTON.
At 5.30 p.m. ... MR. G. R. SYMONS.

WEDNESDAY, APRIL 10th, AT 7.30 P.M.,

MR. HORACE LEAF.

CENTRE OF LIGHT AND TRUTH (Church of Higher Mysticism).

The London Academy of Music,
22, Princes Street, Cavendish Square, W.

SUNDAY, APRIL 7th.

At 11 a.m. ... Service for our Fallen Heroes.
At 6.30 p.m. ... Inspirational Address, MRS. FAIRCLOUGH SMITH.

Healing Service after the Evening Meeting.

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WIMBLEDON SPIRITUALIST MISSION, Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY NEXT, APRIL 7th.

Evening, 6.30, Service ... MISS CORDELIA ADDISON.

WEDNESDAYS.—Healing, 3 to 5. From 5 to 6, Mr. Richard A. Bush attends to give information about the subject of Spiritualism. Enquirers welcomed. Next Wednesday, 7.30, Open Circle, MISS CORDELIA ADDISON.

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77, NEW OXFORD STREET, W.

Thursday, April 11th ... MR. ERNEST HUNT.

THE SCOTTISH PRESS.—Mr. H. J. Poole, of Edinburgh, sends us cuttings from the *Leith Observer* and the Edinburgh "Evening Dispatch," of correspondence in which he has been engaged with critics of Spiritualism in those journals. As usual, the critics show very little acquaintance with the subject of their criticism, and prefer denunciation to argument. One of them seems to be under the impression that conviction of the fact of spirit return must necessarily be accompanied by unquestioning acceptance of every marvellous story one hears without asking for evidence in its support. Had he given the least serious study to the subject, he would have known better than that. Mr. Poole's replies are dignified and sensible. Especially good is his retort to an opponent of the narrow theological type, who makes the extraordinary statement that "no man who is at home with the Lord will be found taking an interest in the poor things of earth." Mr. Poole suggests that in that case he must be very unlike his Master, seeing that He took the greatest interest in the "poor things of earth," and, as many of us believe, does so still.

SPIRITUAL LIFE.

By Uriel Buchanan

CONTENTS: Divine Evolution—Consciousness and Will—The Inner Life—Visioned Beauty—The Spiritual in Art and Life—Guiding Principles—Controlling the Action of Thought—Life and its Adjustment—The Quest of Happiness—The Way of Purity and Peace.

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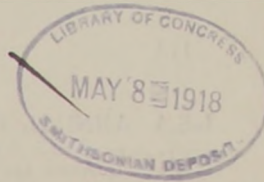
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Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT.—Paul.

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NOTES BY THE WAY.

Writing in the year 1871 on the subject of Spiritualism, Gerald Massey, the poet, made the following prediction: "I verily believe that there is about to be such a spiritual revelation and real revival of religious life as the world has not seen for eighteen centuries! We are going to have a great gathering in of the outsiders. Not that these outsiders will be gathered in to any of the churches which have become stone graves of a living God, and yet they will be safely gathered in by the Good Shepherd who said 'Other sheep I have who are not of this fold.' . . . Spiritualism will make religion infinitely more real and translate it from the domain of belief to that of life. It has been to me in common with many others such a lifting of the mental horizon and a letting in of the heavens—such a transformation of faith into facts—that I can only compare life without it to sailing on board ship with hatches battened down, and being kept a prisoner, cribbed, cabined and confined—dark to the glory overhead and blind to a thousand possibilities of being—and then suddenly, on some splendid starry night, allowed to go on deck for the first time, to see the stupendous mechanism of the starry heavens all aglow with the glory of God." It is a fine passage—we have only quoted a portion of it, and as a prophecy it seems to be on the eve of fulfilment. We hope, however, that it will not apply to Gerald Massey's remark concerning the churches, but that is a matter which rests very much in their own hands.

It is a far cry, as time goes nowadays, to the year 1871, but Gerald Massey's words on that part of Spiritualism which to him represented "a later revelation" sound strangely like what has been uttered several times of late months by the clearer-sighted amongst the followers of psychic science. Thus he writes in one place that Spiritualism "gives not only faith but positive assurance. This time the existence of the spiritual world is going to be placed on a firmer foothold than ever—not as a mere creed or dogma, but as a verified, enduring, ever-present, familiar fact. In truth, I believe the life here will be lived in the presence of the Unseen as it never yet has been, and the dim, religious light which has been lovely as moonlight, and with no more life in it, will be changed into vital sunlight and vivid day, whilst all that is worth having in religion will be wrought out in a real, practical, positive philosophy." And then he goes on to register his opinion that the word "spiritual" will recover the meaning it once had, before, through lapse of time and the drift of thought away from realities, it became remote—a meaningless thing. "Instead of the other world remaining dim and helplessly afar off—a possibility to some, a doubt to others, a perplexity to many, and an abstraction to most—it will be made a living

verity, visible to many, audible to more, present with and operant through all."

The world has moved so slowly towards an understanding of the tremendous importance of the facts and philosophy of Spiritualism, that the sayings of the best minds who stood for the subject fifty or sixty years ago have no appearance of staleness when now and again we refer to them as texts for to-day. They thought and wrote ahead of their generation. The best intelligence of the present time is only just coming abreast of them. It is nearly fifty years ago since, writing in a magazine of the time, William Howitt said that the facts of Spiritualism were to him "commonplaces and as positive as a stone wall." It is a full generation ago since Alaric A. Watts wrote that the most important aspect of Spiritualism for him was "the comfort arising from the confirmation afforded by it of much contained in all the sacred books of the world; and of the special singleness, purity, freedom from all spiritual adulteration of those held in special veneration by Christian races and communities." And he testified also to the assistance afforded to the new revelation by Theosophy—by which he indicated that he meant "the more intellectual apprehension of Divine things." And long years before that Lord Brougham said: "In the most cloudless skies of scepticism I see a rain cloud, if it be no bigger than a man's hand—it is modern Spiritualism." Podsnap and Mawworm, Chadband and Bounderby have done their little best in the meantime to stay its advance. To-day it has swept over them, and they are left fuming and impotent. Their hour has passed.

Another name which recurs to us out of the days which we now know as mid-Victorian is that of Robert Chambers—almost a household word in literary annals. If, as someone has said, the great man is always a man of vision, Robert Chambers had a good claim to the title. For here is what he wrote of Spiritualism in the beginning of the year 1867: "I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past, and when fully accepted revolutionise the whole frame of human opinion on many important matters." We could quote such passages to the extent of many columns from the writings of men of the highest intellectual standing, past and present, testifying to the reality and vital importance of psychic phenomena. Contrast with the fact of such utterances the shallow and windy stuff which the detractors of Spiritualism, often ignorant of its very alphabet, serve to a deluded public as representing a critical examination of the matter! One man finds that religion being a delusion and life after death the baseless fabric of a vision, Spiritualism cannot be a fact. Another rakes up cases of Spiritualists who have not been people of spotless reputation, therefore Spiritualism cannot be true. Another finds the phenomena vulgar and undignified, therefore they cannot be real. A fourth finds that he cannot get phenomena to happen in his presence or to be produced on the stage, therefore, &c. Really one would think one was dealing with a crowd of children in the nursery instead of with grown men. Passion and prejudice are, of course, at the root of the matter. It is these emotions which are responsible for turning sane observers temporarily into the veriest numskulls.

L.S.A. ANNUAL GENERAL MEETING.

A BUSINESS AND A SOCIAL GATHERING.

A home of art and industry has become the home of the London Spiritualist Alliance and its organ, *LIGHT*, and judging by the expression of their faces, there were few, if any, members of the large company assembled at the social gathering in the beautiful hall of the Art Workers' Guild on Thursday afternoon, the 4th inst., who were not at once pleasantly conscious of the fact or did not see in the influence of such an association a happy augury for the future. It would almost seem, indeed, that the hope expressed in the words of welcome uttered by Mr. Withall, the acting-president of the Alliance, that whatever regrets might be felt in leaving 110, St. Martin's-lane, endeared as it was by pleasant associations extending over many years, his hearers would make the new place a real home, was fulfilled before it was uttered. But the meeting was of a business as well as a social character, and the first item in the business was to receive the annual report of the Council. Before asking for the adoption of the report, however, the Chairman alluded to the loss which had since been sustained by the Alliance and the cause of Spiritualism in the death of his associate in the vice-presidency, Vice-Admiral W. Osborne Moore. He paid a warm tribute to the splendid work of the Admiral, especially in connection with his introduction to the British public of that remarkable medium Mrs. Etta Wreidt, and to the truly generous and loveable character of the man, hidden often under a brusquerie of manner due to his naval training. On the chairman's suggestion the audience marked their respect for the Admiral's memory by rising and standing for a brief time in silence.

In proposing the adoption of the report and balance-sheet, Mr. Withall referred to some of the promising features in the past year. The society's activities had increased rather than diminished. Since October there had been a large accession of new members, and income and expenditure had been nicely balanced.

Dr. Abraham Wallace, in seconding the motion (which was carried unanimously), added his own note of appreciation of their departed friend, recalling some of the circumstances of his association with the Admiral.

Mrs. Finlay and Mr. Kensett Styles, retiring members of the Council, having been re-elected, Mr. Withall detailed the incidents which had made it necessary for the society to remove from its old premises and had led to the selection of its present quarters, and closed by moving a vote of thanks to the unseen helpers. This was seconded by Mr. W. J. Vanstone and unanimously adopted.

During the evening Mr. H. M. Field and Mr. A. Weissman gave some beautiful pianoforte recitals, and towards the close the audience was favoured with two exquisite violin solos by Miss Walenn, "Salut d'Amour" (Elgar) and *Le Cygne* (San Saens). The meeting concluded with a vote of thanks to the Chairman and the staff of the Alliance and *LIGHT*.

D. R.

In its report for 1917 the Council of the Alliance refers to the great increase in its membership, although the difficulties of the time have tended to limit its activities.

The following are passages from the report:—

"It is hardly necessary to refer to the great increase in public interest in the evidences for human survival. This interest has led to much inquiry from the general public and many intending investigators have been aided in their researches by personal consultations and by taking advantage of the facilities offered by the L.S.A. through its Library and its various meetings. Prominent amongst the signs of the general interest awakened has been the appearance of several new books of more than usual importance, dealing with psychic experiences and the general philosophy of the subject, also articles and discussions in the Press in which the old hostility was noticeably absent. In some of these cases the Alliance and *LIGHT* have found opportunities for furnishing assistance.

"At the offices of the Alliance the usual meetings have been maintained, *viz.*, clairvoyant demonstrations on Tuesdays, the demonstrators being Mrs. Annie Brittain, Mrs. E. A. Cannock, Miss C. W. McCreddie, Mrs. Jamrach, Mrs. O. Arundel Starl, Mrs. Zeilah Lee, Mr. A. Vout Peters and Mr. J. J. Vango; on Thursdays, addresses by Mr. W. J. Vanstone, Ph.D., and on Fridays, "Talks with a Spirit Control," by Mrs. M. H. Wallis. Public appreciation of these meetings was shown by a noticeable increase in the general attendance. A new feature has been the introduction of music, and the Council have to express their thanks to Mr. H. M. Field for some excellent pianoforte solos at the Tuesday and Friday services.

"The death roll has been smaller than usual. Amongst the more notable figures associated with the movement who passed away in the year under review were Mr. W. J. Colville, Mr. William Tebb, Mrs. C. R. Crossley, Lady Stapley, Mrs. Alice Grenfell, Mr. James W. Sharpe, M.A., Mrs. J. J. Morse, and Mr. Samuel Jennens. We might add the name of the Rev. John Hunter, D.D., but for the fact that, although friend, he was not a recognised follower of our subject.

"In conclusion, the Council records its opinion that the troubles of the time having thrown the importance of the message and meaning of Spiritualism into a higher relief, its scope as an agent of solace and encouragement was never so great. Necessarily the preoccupation of our country in its struggle with a Power whose avowed object is to destroy all spiritual ideals of life, greatly hampers all the usual methods of carrying on such a work as that of the Alliance. The cost of every necessary of business and daily life has risen in some cases to famine prices. But even in the face of such difficulties there is a wide field for us and great opportunities of progress. Next to the proverbial "sinews of war" the chief needs are new ideas and effective service. This is shown by the great strides made by some of the propagandist societies in the Metropolis and elsewhere in catering for the public thirst for knowledge."

Referring to the change of offices the opinion is expressed that the change will doubtless be temporary, "in view of the efforts now being made to raise funds for the establishment of a new headquarters to take the form of a house completely under the control of the Alliance, in which to carry on its work on a larger scale than ever before. Naturally the character and importance of the establishment will depend on the amount of the endowment fund."

THE PRESS AND PSYCHIC SCIENCE.

"Q," in his column of gossip in the "Evening News," referring to Sir Rider Haggard's latest novel as dealing with "spirit life and mysticism," remarks that "there is a great vogue for this sort of thing as a result of the war." Many men and women, he has learned, have become Spiritualists or Theosophists in the hope of keeping in touch with those who have fallen. "Lectures on these subjects," he continues, "are numerous and crowded, and among those who are keenly interested are such well-known people as Lady Emily Lutyens, Lady Glencorner (whose poet son fell in France), and Mrs. Champion de Crespigny, the authoress who bears a name famous in English military life since the Crusades." "Q" might, had he been more conversant with the matter, have added many more well-known names to the list. He goes on to refer to a meeting at Lady Glencorner's house in Queen's Gate on the occasion of an address on Spiritualism by a "well-known London curate" (doubtless the reference is to the Rev. L. W. Fearn), when the Bishop of London was amongst the audience. His suggestion that the presence of the Bishop, who came, of course, as an invited guest, had the effect of modifying the tone of the lecturer's remarks is, we imagine, more humorous than accurate. The allusions, indeed, are marked by a faint hostility. That section of the Press which was the first to see the possibilities of aviation, and to support it in the face of incredulity and opposition, is a little behindhand in recognising something that will yet be even more important—psychic science.

"TO BE SANE," said Frederic Myers, "is to be adjusted to our environment, to be capable of coping with the facts around us. Tried by this test, it is Socrates and Joan who should be our types of sanity."

EVEN a paper famine has not quenched the publishing activities of the Spiritualists' National Union. They have just issued a fresh pamphlet, "Psychic Phenomena Considered as the Herald of a New Religion," by Mr. George F. Berry, being the paper read by him at the Liverpool Conference in 1917. It is a useful propaganda document, and can be obtained from the S.N.U., 30, Glen-terrace, Clover Hill, Halifax, post free 2½d.

ASTROLOGY.—"Jupiter the Preserver," by Alan Leo ("Modern Astrology" Office, 1s. 6d. net), is a companion volume to "Mars the War Lord" and "Saturn the Reaper," works already noticed in these columns. The book is an amplification of certain lectures delivered before the Astrological Society, dealing with the "esoteric interpretation" of planetary influence in its metaphysical, cosmical and personal aspects. Jupiter is regarded as symbolising expansion and unfoldment, and his rays, or vibrations, are said to be intimately connected with the human aura and to determine, to a great extent, its spiritual qualities and significance. A special interest attaches to the book as being the last Mr. Leo wrote before his untimely death.—A. B.

DIVINE TELEPATHY.

Under the title "The Unbreakable Links" Dr. Ellis Powell contributes a delightful article to the Parish Magazine of St. Jude-on-the-Hill (Hampstead Garden Suburb), from which we have his kind permission to quote, the subject being especially appropriate to our columns.

Dr. Powell begins with a reference to St. Luke vii. 39, in which Jesus is mentioned as answering the unspoken thought of Simon the Pharisee, and thus proceeds:—

"Jesus answering said unto him"? But Simon had not spoken. He had only been *thinking* of the flask of perfume, as others had thought of the fifteen pounds for which it might have been sold, and the money given to the poor. There is no mistaking what had happened. His Guest replied to Simon's thoughts, without waiting for him to shape them into audible utterance. The Guest was exquisitely sensitive to the vibrations of the other and less exalted spirit. He could "sense" them with such instant accuracy as to answer the unuttered reproach. Writing of such another occasion, St. Matthew, in the original Greek, says that Jesus "saw" the thoughts of the envious scribes. (Matthew ix.) In the technical language of the psychic researcher, the incident at Simon's house was an instance of telepathy—one Spark of the Divine responding to the flash of another. Remembering who the recipient was, the story should be an all-sufficient refutation of those who tell us that the mysterious occult processes, of which telepathy is but a single species, are Satanic specialities, never utilised by honest or holy operators.

This was not a special and unique evocation of the telepathic law. Telepathy is universally true, like gravitation and magnetism. It was not a fact for Simon and a fiction for us. To-day, by means of experiments conducted on the strictest scientific principles, we have been able to project the thoughts of one mind into another, hundreds of miles away so far as mere spatial relativity is concerned. The transmitting intelligence thinks of an object, and the recipient mind, far away, impels the fingers to draw it on paper. The mystic bond between mother and son (all distance notwithstanding), and the malaise which tells the wife that her husband is in danger—these things are no longer miracles. They are only twentieth-century manifestations of a higher law of spirit intercourse, exemplified long ago between Simon and his Guest. They enjoy, maybe, a wider vogue among the humble than among the intellectuals, because the former are more impressionable by the subtle psychic forces. The twelve were "instinctives" and "sensitives" rather than intellectuals. When the need arose for the latter class the first choice was St. Paul.

Thank God, we need not pause at this point. If spirit can speak to spirit, while each is incarnate in a human frame, are they dumb when one of them is discarnate? Nay, the discarnate can "sense" the love of the incarnate, and the incarnate can be thrilled by the realised presence of the discarnate. As the dying Dartmoor mother says in Mr. Eden Philpotts' story, "Us do live close—close to them we love—maybe closer to the dead ones than the living, if faith's strong enough. They dear spirits can count the beating of our poor hearts if they will." Death is powerless to stay these telepathic transmissions, if only we will strive to raise our own vibrations to the rate at which they are attuned into sensitiveness, until

"The Voices of the Day
Are heard across the Voices of the dark."

Among the spirits of the blest themselves all intercourse is telepathic. They are like the stars: for "there is neither speech nor language, but their voices are heard among them." Thought flies from spirit to spirit as instantaneously as gravity acts across the immeasurable gulfs and depths of space. But it is only the *spiritual* factor of love which enjoys this facility of celestial intimacy. That which is purely physical has no means of expression in a world where all affection lives by the vibrations of spirit. The love that is mere animalism cannot pass the portals of that pure domain. And hence the passionate cry—

"I pray thee to love me, beloved of my heart,
If we love not truly, at death we part,
And how would it be with our souls to find
That love with the body were left behind?"

So that distance has no meaning for telepathy, provided the vibrations of the spirit are attuned. Where is Simon's Guest now? Assuredly not in unapproachable remoteness, an austere and unmoved spectator of the cosmic struggle. He is within instant reach of invocation by the telepathic transmission of the soul's appeal. Whithersoever, on missions of the loftiest benignity, He travels, He is never out of "touch." There is

no need that the invocation should shape itself in articulate utterance—

"Prayer is the soul's sincere desire
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast"—

and the vibrations flash directly from heart to Heart, as the unerring arrow to the target. When He said "Lo, I am with you alway, even to the end of the world," the supreme Adept, highest of all Initiates, knew how the Presence would persist. He knew by what unchangeable law, perhaps enacted by the Godhead for this very purpose, the fulfilment of the pledge was guaranteed. Here was no vague, illusive and disappointing promise, but an eternal and unbreakable cable laid between two worlds. The stream of communication (as Canon Skrine has said) "is a valid sacrament, and what passes to the communicator is a grace," renewing and renering all the recipient souls from age to age. It is a spiritual radium which can disseminate incalculable stores of sacred energy, and yet remain unexhausted and inexhaustible. By the body we exist among the incarnate; by the spirit we are fellow denizens with the discarnate. For Simon, the primary purpose of the heart-searching Telepathist was an admonition with regard to charity of thought. To us the story carries the deeper lesson of the unbreakable links—

"Fame's but a fleeting breath,
Hopes may be false or fond;
Love shall be true till death,
Aye, and beyond."

SIR OLIVER LODGE ON PRE-EXISTENCE.

There is a deep meaning in that phrase of Plotinus, "Descent into generation," and the passage in which it occurs is thus translated by Myers: "Surely before this descent into generation we existed in the intelligible world . . . as clear souls and minds immixed with all existence; parts of the Intelligible, nor severed thence; nor are we severed even now." And Myers himself begins a poem to Tennyson with the same idea—

"When from that world ere death and birth
He sought the stern, descending way,
Perfecting on our darkened earth
His spirit, citizen of day."

These things are not said lightly, but embody a lifetime of thought and inquiry.

My message is that there is some great truth in the idea of pre-existence—not an obvious truth, nor one easy to formulate—a truth difficult to express—not to be identified with the guesses of reincarnation and transmigration, which may be fanciful. We may not have been individuals before, but we are chips or fragments of a great mass of mind, of spirit, and of life—drops, as it were, taken out of a germinal reservoir of life, and incubated until incarnate in a material body. This view is illustrated by Tennyson's

"Out of the deep, my child, out of the deep,
From that true world within the world we see,
Whereof our world is but the bounding shore."

Or again by his famous simile of a tide pouring in from the ocean, filling the harbour with a copious flood, and then ebbing whence it came. And the teaching of "In Memoriam" is clearly that individuality begins with the construction of the body. It is surely true that Spirit unites while Body separates. And so each fragment of spirit is supposed to become a separate individual through incarnation.

—From the chapter on "Incarnation" in
Sir Oliver Lodge's "Reason and Belief."

"A VISION OF THE FUTURE."—For kind permission to make quotations from the poem by Stephen Phillips dealt with in our leader last week, we are indebted to Mr. John Lane (The Bodley Head) the publisher.

As an aid in the promotion of a closer understanding between England and India, Mr. K. N. Das Gupta, in conjunction with Miss Margaret G. Mitchell, has composed a little one-act play entitled "Bharata," which is especially adapted to give young people a better acquaintance with our great dependency—its wonderful history, its art, poetry and philosophy and the many beautiful legends enshrined in its literature. "Bharata" is published at 1s. by the Union of East and West, 14, St. Mark's Crescent, N.W. 1, and is dedicated to "my little friends of the West and to those who want a match to light a torch to search the treasure-troves of India."

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THE SEER OF SWEDEN.

Swedenborg will be better known after many days. He has waited long with a most placid patience, but is one of the eternal men who can afford to wait any length of time. I look up to him as one of the largest, loftiest, serenest of the starry host in the realm of mind. He is seen but dimly by the distant world at present; but is slowly, surely arriving from the infinite with a surprising light of revelation.

GERALD MASSEY.

We have just passed the anniversary of the death of one who was a majestic figure in the world's history, although even to-day, nearly a century and a half after his departure from earth, comparatively few have any just appreciation of the greatness of Emanuel Swedenborg. To us his special appeal rests on his seership and his monumental works on the spiritual nature and destiny of man. These are of permanent value, a treasury of fine teaching. True, his absorption in the theology of his time somewhat cramped his conceptions of the spiritual life, yet his accounts of "other-world order" are in substantial agreement with those of other seers, ancient or modern. What differences exist are mainly in terms and interpretations.

Whether his teachings would have met with larger acceptance had they not been clogged with crude theological ideas may be questioned. It is probable that without such admixture they would have made an even smaller appeal. For the world then was apt to look wholly to theology for light on the problems of death and the after-world. Disappointment and disillusion have not even yet sufficed to cure it of this unprofitable habit. When it has fully awakened to the broad, natural aspect of the question, the revelations of Swedenborg will take their true place in the philosophy of immortality. For notwithstanding his peculiar bias, the Swedish philosopher, as an independent clairvoyant, a great thinker and reasoner, could not resist the powerful appeal of natural science. And although his avowed followers have never been numerous, there is no doubt that his influence on the underlying thought of his own and later times has been widespread. He produced a marked effect on many great minds, amongst them Tennyson, Carlyle, the Brownings, Ruskin, Goethe, Oliver Wendell Holmes, Heine and Balzac. One of the most notable appreciations of Swedenborg is that of R. A. Vaughan, the author of "Hours with the Mystics," who said:—

The thoughts of Swedenborg have never to struggle for expression, like those of the half-educated Behmen. The mind of the Swedish seer was of the methodical and scientific cast. His style is calm and clear. . . . He is never amazed, he never exaggerates. He is unimpassioned and wholly careless of effect.

And, noting his sublime serenity, his quiet, conscious power, Vaughan proceeds to dub him "The Olympian Jove of Mystics."

A man of profound learning and of superlative ability—mathematician, astronomer, linguist, geologist, theologian, chemist—Swedenborg's mental acquirements would in themselves have perpetuated his name. The cardinal fact for us is that he was a great revelator. It is well to remember that seership is not a gift peculiar to the unlearned and unworldly, and is not in any way incompatible with eminence in the practical pursuits of life. Swedenborg held high office under his Government in the Department of Mines; he did valuable work in engineering, was interested in mercantile and political schemes, made discoveries in mechanical science and mathematics, and published a number of scientific treatises which brought him a European reputation. His mission as a revealer of the spiritual world

was, nevertheless, no new thing in his life. As he himself says:—

From my fourth to my tenth year I was constantly engaged in thought upon God, salvation and the spiritual experiences of men; and several times I revealed things at which my father and mother wondered, saying that angels must be speaking through me.

These things continued with him through life, scarcely interrupted by his great practical achievements as a philosopher and practical scientist. It is characteristic of him that in his quest for the soul he called to his aid his knowledge of anatomy, pathology and the laws of physics and chemistry. But it needed that intromission into the spiritual world which came later in his life to solve for him the problem with which as scientist and philosopher he wrestled in vain. Throughout he was animated by that unselfishness of purpose which alone is the warrant of success in dealing with the higher realms of being. Firmly established in his own faith in God and spiritual things, he aimed at making discoveries that should break up the crass materialism of his age. Then, as now, there were those who denounced these excursions into spiritual mysteries, contending that the things beyond our human state belong to faith and not to the intellect. But Swedenborg was not to be guided by the counsels of cowardice. He knew intuitively that all life is One, that there are no gaps and no irreconcilable contradictions. He sought both principles and facts, and left no region of inquiry untouched. Like Newton he loved Nature and studied her mysteries, as a loving pupil. He knew that her meanings were not to be interpreted by logic alone; and he recognised the Universal order as a Divine machinery working towards spiritual ends.

A general knowledge of the essential meaning of Swedenborg's life and work would immensely clarify the thought of to-day and bring us measurably nearer that world-harmony for which all the progressive minds of these tremendous days are so strenuously working.

His career as a seer, who was at the same time a scientist, philosopher and statesman, is an effective reply to that crass ignorance which still girds at contact with the unseen world as something unholy—magic, necromancy, or divination—being unable to discriminate between the use and misuse of spiritual gifts. And to all of those who have gained for themselves direct confirmation of the substantial truth of his doctrine his life is full of inspiration and encouragement.

SIGNS AND OMENS.

Lieut.-Colonel Sir Alfred Welby sends us the following instances of supernormal occurrences:—

"A friend of mine whom I have known many years has sent me the following narratives which may be of general interest. His mother was in her sitting-room with her sister and another lady when suddenly she screamed, and, on being asked what the matter was, declared she had seen her mother enter the room, and vanish against the wall; neither of the other two saw anything. Next day they had news that her mother, an old lady, had passed away, at the very time the daughter saw her.

"An old Tyneside skipper, who vouched for the accuracy of it, told him the following story. He was master of a Shields brig bound for the Baltic. They sailed from the Tyne, but when about to cross the Tyne bar the steersman became panic-stricken and declared he saw a white figure at the bows waving them back. The crew being, like all seamen, superstitious, refused to proceed, so the brig put back and a new crew was engaged. Again the ship sailed, and at the same spot off Tynemouth the figure again appeared. This time only the master saw it; but it so filled him with awe, since he regarded it as an omen, that he put back. The owners, however, were very angry with him and dismissed him. A new master was found and the brig once more put to sea, but nothing was ever heard of her again.

"The manager of a sailors' home gave him the following account of an apparition, assuring him of its truth. The narrator's step-mother was dying, at Easter, 1917, and as he sat by her bedside, she lifted up her hand, put it on his head, and after saying 'Poor Eddie,' uttered not another word, and quietly passed away. 'Eddie' was not his name, but that of her son-in-law, who it was afterwards learned had been killed on that very day, shot in the head."

THE ATLANTEANS AND TITANS.

BY E. WILMSHURST.

[The following is the concluding article of a series the last of which (dealing with Sadorne or Saturn, the father of Jou) appeared in LIGHT of January 26th last.]

The glories of the Titan dynasty and race culminated in the reign of Jou—the Jove of the Romans, and youngest son of Sadorne. In Crete, on the southern slopes of Mount Ida, is the Kamara Cave, in the central peak, still shown to travellers as the "Cradle of Zeus"; and in a grotto of Mount Dicte, above the village of Psycro, recent exploration has found a mass of votive offerings to him, after he had shed his "mortal coil" and ascended among ancestral Pitris (Patres), and, as a god, became "Jou-Piter." The Greeks called him Zeus, the Latins Dios, or Deus, both words from the *Ætolian*—"Dis" signifying "bright." His realm in Asia, under sub-kings, comprised Syria, Palestine, Asia Minor, up to the Euphrates, and probably Armenia; all European countries round the shores of the Mediterranean, as far as Gaul; and all North Africa except the sacred land of Egypt, or Khem, colonised from Atlantis ages before his day. His Viceroy in Spain—rich in gold and silver mines—was his brother Titan, Dis, who, from his wealth, was by the Greeks surnamed Pluton—rich—and in Homer's poems is represented as the God of the Under World, because, off Spain, the sun sank down into darkness, and there consequently, on the other side of the pillars of Hercules, was the descent into Hades.

North Africa was ruled by his viceroy and brother, Atlas, whose name perpetuates his Atlantean descent, and is yet commemorated in the Atlas Mountains, and who excelled in magic, auguries, divination, astronomy, and all occult science. From his gigantic stature Atlas obtained the cognomen of "Telamon"—which Abbé Pezron says is derived from the Celtic "Tel," or Long, and "Mon," man. His daughter, Maia (or "Flowery") was one of Jou's many wives, and was by him mother of Teu-Tat, who was also called Hermes by the Greeks, and Mercury by the Romans, and was venerated by the Gauls, and by Germans, who called themselves Teutons. The command of the "Great Sea" was vested in Poseidon, the Neptune of the Greeks; and the great inaccessible strongholds of all Titan rulers were Crete, Sicily and the Balearic Isles.

Jou is described with encomium by Diodorus Siculus, and also by Ennius (Roman historian, A.D. 264). The Greeks applauded him as the suppressor of robbers in the countries of Illyria, Macedonia, and Thessaly in the Balkans; Callimachus styles him "Rooter out of the Pelagionians," and unruly savage races of the animal homo aboriginal tribes; but other historians also record acts of a tyrannous and an outrageous character. His favourite abode was on Mount Olympus, where, in its delightful and shady recesses, he administered justice, and held his court in the patriarchal manner of those days. Finally he died in the Isle of Crete. Ennius says: "In his old age he gave up his breath in Crete, and his sepulchre is in the city of Knossos," which Lactantius confirms, on the authority of Cicero, who says, "Cujus in illa insular sepulchrum ostenditur." Julius Firmicus records the same, but ridicules the idea that Jou, an immortal spirit, could be buried, in that sepulchre, and adds, "Vainly the Cretans to this day adore the tumulus of Jou." These old so-called Pagans really believed in "the communion of saints and the life everlasting," and received constant communication from "the other side of the veil," through their prophets and Druids, Magi, Brahmins, wise men of Egypt, curés, Selloi, Essenes—one universal brotherhood of occultists, who, from Noah to Jesus of Nazareth, were the depositaries of the ancient wisdom for the race; for the call of Abraham, and segregation of his descendants in the service of the Lord Yahveh—or Jehovah—was jealously confined to that family, who considered themselves as the sole repositories of religious knowledge, and despised the religion of all other nations. Their priesthood became utterly materialistic or Sadducean in the times of our Lord and Master, and when confronted with His divine Spiritualism took refuge in the ultimatum of ignorance in all ages, and said "He hath a devil."

In old age, Jou-Piter realised that his unwieldy empire, increasing in population and intelligence, was too extensive to be ruled by one man. It is to his eternal credit that, unlike Alexander, Napoleon or Kaiser William II., he realised this. The historian says, "Omnibusque amicis et cognatis suis imperium dividet"—"Among his friends and relations he divided his empire"; and his various viceroys became independent princes.

Abbé Pezron says that his years were one hundred and twenty, like the aged Moses, who lived about three hundred years after him, and that he began to reign when Isaac was in

his middle age. He was contemporary with Belus, the first king of Assyria (not Belus of Babylon); so that as the empire of the Titans declined and was divided, the great empires of Assyria and Babylon rose to power in Asia, from being previously local city-kingdoms. From Genesis xii. we find that Abraham left Ur of the Chaldees on the 15th of the seventh month, about B.C. 2150 or probably earlier; and magical occurrences were common at that date. Melchizedek materialised and gave him bread and wine, as did the angels who were sent to save Lot; therefore it is most probable that such visitations were received by other non-Hebrew chieftains, as claimed and described by the numerous historians of India, Egypt, Greece and Rome. The poetic genius of Homer, Hesiod and other Greek poets wove a halo of glory and mystery round the memory of these great ancestral penates, and evolved from reverence to them a national cult or religion; knowing from mystics and mediums who could communicate with the spirits of the departed who function in the "intermediate state," that they were still in the earth plane, or surroundings, acting each as the guardian angel over his descendants; and, like the saints of the Christian Church, they were invoked to protect, to aid in troubles, to guard and increase crops, and in course of time such invocation deteriorated into worship, as in the case of Isis, and the Blessed Virgin.

Jou reigned in Crete ten years, and sixty-two years afterwards as supreme monarch, as stated by Suidas and by the Alexandrian chronicle. He was known as Jove-Picus to the Romans, to distinguish him from Jove-Ammon, Jove-Nissi, and other Titans, and because he practised divination, not, like Joseph, by a cup, but by the bird Picus, or the Woodpecker. And, as his court was on Mount Olympus, in Greece, so the poets exalted him to a heavenly Olympus, where he held perpetual court with the other gods, ancestral deities of the Greeks.

DR CRAWFORD'S EXPERIMENTS.

THE TRUE NATURE OF THE "PSYCHIC RODS."

Mr. C. J. Hans Hamilton, member of the Société Universelle d'Études Psychiques, of Le Pavillon, Mauze, Deux Sevres, France, writes:—

"In the issue of LIGHT published on April 14th, 1917, you printed an article of mine, in which it was suggested that the explanation of 'levitation' by mechanical psychic constructions and by stresses and strains (explanation put forward by Sir Oliver Lodge and Dr. Crawford), was possibly vitiated or rendered incomplete by the existence of another factor—viz., the transfer of substance, the basis of 'matter,' from or to the medium, this substance possessing weight although being entirely invisible and intangible. In LIGHT of December 8th last I find some confirmation of this hypothesis in Dr. Crawford's description of his later experiments with his medium, Miss Goligher. Thus on page 386, Dr. Crawford shows that the physical component of the force exerted by the 'psychic rod' (which he supposes to propel the medium, seated on the chair and weighing-machine, along the floor of the séance room) would only decrease the medium's weight by 10½lb., or, at the most, by 28lb. as the very utmost limit, whereas in reality the medium loses 48lb. in weight.

"Dr. Crawford adds: 'It follows, I think, that her loss of weight is not wholly accounted for by the vertical component of the force P. How, then, can it be accounted for? Most probably by the fact that the psychic rod R contains matter removed from the medium's body, i.e., that an integral part of the rod is matter from the medium's body' (the italics are mine).

"As in the experiments with Eusapia Palladino at the 'Institut Psychologique' at Paris, the weight of the levitated table was found to be added to the weight of the medium; and as (in the opposite case) the weight of materialised forms has been found to have been abstracted from that of the medium (Dr. Gibier's experiments with Mrs. Salmon, those in England with the Newcastle mediums, &c.), I think we may take it that these transfers of substance, i.e. of electrons, really do take place. Moreover, it is a commonplace in the accounts of materialisation séances to read that the medium often appeared to be all shrivelled up during the materialisation of forms (as in the cases of Eglinton, and of Marthe Beraud at Algiers, and numerous other mediums).

"Anyone who will take the trouble to read my article of April 14th will find the whole matter put forward, with illustrations, as a workable hypothesis, supplementing mechanical explanations.

"We may call this matter 'substance' or 'force' according to our prepossessions, but we may remember, in this connection, that Faraday considered atoms to be nothing more or less than centres of force."

"THE MAGIC OF PSYCHICAL RESEARCH."

N. G. S. AND MR. NEVIL MASKELYNE.

Mr. Nevil Maskelyne sends us the following rejoinder to N. G. S.:-

"In your issue of March 30th, N. G. S. wonders how I came to see his article, 'The Magic of Psychical Research,' from which it would appear that he expected it to pass unnoticed and unchallenged.

"He regards with suspicion my offer of engagement to any mediums who would appear at our Theatre of Mystery and produce, with the aid of the spirits, one-twentieth part of the marvels he describes. Evidently he has no intention of taking up the challenge himself, and he proceeds to warn any venture-some 'competent medium' of a possible trap in my *bona-fide* offer. At the same time he discounts the results that might be expected to accrue to Spiritualism, pointing out that comparisons would be made between the marvels produced by Spiritualistic means and those performed by natural means. Why these scruples? Did not N. G. S. promise to exhibit to his readers 'a show like no other on earth'? Then why fear the rivalry of mundane mysteries?

"I previously pointed out that, according to N. G. S., the habitants of his spiritual abode showed obvious signs of moral deterioration, unless they are, like Nietzsche's supermen, beyond good and evil. He replies that I take a nursery view of things, must discard such teaching and study realities. Of the reality of the spirit world and its conditions I do not profess to know, but when N. G. S. wishes me to believe that an honest man while on earth becomes, on reaching the spiritual regions, dead to the solemn obligations to his dear ones because he will not admit the error of his previous opinions, I most certainly prefer to hark back to the ethical teachings I received in the nursery.

"The great consolation to those who believe in a future life has hitherto been the hope that it is a better one; and if we are to depart from here to a spirit world where those 'who have committed crimes continue to act and react them over again,' and where their victims are, presumably, obliged to take part in this masque of death, then such a prospect must give us pause. Surely eternal sleep would be preferable to such a nightmare!

"A passage of arms such as this would be incomplete without the usual personalities and courtesies. They form an important part of Spiritualistic dialectic, and N. G. S. lives up to reputation. According to him I am a 'trickster,' 'cynic,' 'ignoramus, bigot, negationist,' 'behind the times,' 'a back number,' 'intellectual fossil,' 'a quaint survival persisting, unnecessarily, from a bygone epoch,' &c. Regarding the latter charges I would reply that the Spiritualistic cult is a most obvious reversion to the savage type, where ordinary as well as extraordinary phenomena are ascribed to the agency of spirits. It is characteristic of primitive humanity.

"In conclusion N. G. S. advises me to devote a little time to Psychical Research, and thinks that if I had been a regular reader of your journal I should have been a confirmed Spiritualist long ago. I have cause for regret that I have given more time to reading Spiritualistic literature than a busy man can spare, and 'ever more came out by that same door wherein I went,' except that I was more than ever convinced of human folly and credulity."

I ASKED last year (writes Miss H. A. Dallas) whether some reader of LIGHT would be kind enough to pass on a copy regularly to a friend of mine. I met with a very kind response to this request, and I am emboldened thereby to ask again for a similar kindness. A correspondent of mine, an invalid in straitened circumstances, is anxious to study the evidence for a future life. I think LIGHT will greatly help him and cheer him. I am lending him books. Will someone be good enough to post LIGHT to him when read? I will give name and address to anyone who will do this helpful service, and who will write to me c/o Editor of LIGHT.

"THE INVISIBLE FOE," the remarkable play by Mr. Walter Hackett which ran so successfully at the Savoy Theatre last year, with Mr. H. B. Irving in the part of Stephen Pryde, has now been published as a novel, the authors being Walter Hackett and Louise Jordan Miln. It follows the play very closely, and both those who saw the acted version and those who did not will find interest in it. The question of communication between the living and the so-called dead is handled with artistic skill—the treatment is reticent and yet rich in suggestion. Its appearance at a time when the question is so prominent in the public mind is of good augury for the book, which is published by Jarrold's (6s. net).

OFFICIAL SCIENCE AND PSYCHIC SCIENCE.

THE ADVANTAGES OF COMBINATION.

In the course of a letter, too long to give in full, Mr. W. Chrimes (Fallowfield, Manchester), refers to the tendency of the mind of orthodox scientists to run in grooves. They are "such slaves to formulas and authorities that any departure from the beaten track, even to sink a U boat, would be regarded as undignified." He then considers the advantages to be derived from a combination of the scientific and the psychic methods—Science and Spiritualism. On this question he writes:-

"We believe everything called life, spirit, matter, or force comes under the head of natural law, about which at present we know but little. We are sure that matter is moulded and controlled by spirit, and that will-power is the moving principle of spirit, but we are far from comprehending at present either the limitations or possibilities of progress in science and invention. Unlike many orthodox scientists, we attach infinitely more importance to mind than to matter, and believe that all permanent progress originates in mental efforts and spiritual evolution. But we fully realise the importance of studying material combination and forces. This terrible war has surely proved beyond all doubt that deliberately planned and organised materialism, controlled by centralised will-power and reckless ambition, may overcome for a time very large combinations of more human and moral forces which are less organised and controlled with less unity. Will our reverses and disappointments teach us that on this material plane, mental, moral and spiritual forces can dominate and control materialism only by culture, organisation and scientific methods?

"Reverting to the submarine menace, let me, in conclusion, anticipate what some of your critical readers may ask: if a combination of science and Spiritualism is more progressive than orthodox science, why have we no evidence of it? My answer is that official prejudices retard progress in every direction, and until Government adopts the principle of personal responsibility, and every official can only keep his post by ability and merit, all attempts of reformers will be fruitless.

"There are good reasons for believing that our naval commanders are quite scientific enough to deal effectively with submarines if they had a free hand. Red tape fetters have been almost intolerable in times of peace. They are simply ruinous in war time."

VICE-ADMIRAL USBORNE MOORE.

Miss E. Katharine Bates writes:-

"In a letter I have received from Mrs. Usborne Moore, she writes of her husband's former long and dangerous illness, 'which he bore with such patient, brave endurance' that 'it has left a grand memory to his children and to me of splendid fortitude.' With the unselfishness of love, she can already rejoice in his joy in knowing now so many mysteries which interested yet puzzled him when here. She says he 'felt the sad war keenly and his inability to be up and doing for his country,' and adds, 'As you say, he is doubtless helping and guiding many so suddenly entering the new life, which must be perplexing at first to them. At least, he has been spared the almost hourly suspense of this titanic struggle.' I think many of your readers who knew the admiral and appreciated his unwearied work in the cause of psychical evolution will be interested in these few lines."

THE NEW OFFICES.—LIGHT and the Alliance are gradually settling down at the new offices, and the hall of the Art Workers' Guild in which the meetings are now held is greatly admired. We hope that members, associates, and well-wishers of the Alliance will call and view the new premises, which we firmly hope will be the intermediate stage towards the possession of the complete house after which we aspire.

THE POWER OF PRAYER.—Miss E. P. Prentice does not think that the ideas expressed by correspondents in recent numbers of LIGHT with regard to prayer and "concentration for peace" go deep enough. She writes: "The statements regarding prayer in LIGHT current issue are remarkable, but we must go deeper. Regeneration is needed for the nation, the spirit of justice, altruism, and heroism. Let us endeavour to make the exceptionally good the general good. Can we expect God to prosper our arms while greed and sordid aims dominate? When we labour aright, we shall pray aright, for the other will be charged with tuneful vibrations that must give us true victory. The dove will bring the olive branch when the waters of materialism, sensuality, and avarice have abated, for the true end is the making of man good and not avariciously comfortable."

PSYCHIC POWERS AND SPIRITUAL PROGRESS.

Towards the close of his new book, "Man is a Spirit," Mr. J. Arthur Hill, speaking largely from his own experience, bears the following testimony to the moral character of mediums:—

"Although it may truly be said that there is no necessary connection between morality and psychic powers, and that a medium or sensitive may be of only moderate character or even worse, I think there is something to be said in qualification. The facts seem to indicate, in my opinion, that there is a connection. It is perhaps least marked in physical phenomena, which often are manifested in the presence of not very advanced mediums, though even here we must not be too sweeping, for against Eusapia we have to set Stainton Moses, Home and Miss Goligher, and other non-professional mediums mentioned, for example, by Sir William Barrett in his book, 'On the Threshold of the Unseen.' . . . But in the less physical branches of mediumship I incline to think that, on the whole, psychic power goes with spiritual elevation. This latter may not show itself in traditional ways, as of church-going or pious language. It may be tinged with minor defects, such as a rather childlike vanity. . . . But, even if so tinged, the spiritual quality remains. There is an unselfishness and kind-heartedness and unworldliness. They may be ignorant, as, indeed, they usually are; but they are good people. Similarly with the non-professional sensitives whose spontaneous experiences I have been quoting. The result of correspondence with them has been to impress me with the fact of their elevation of character. They differ in education and many other things, but they are alike in goodness and spirituality. And this bears out the opinion of F. W. H. Myers, that psychic faculties represent a forward step in evolution, not a reversion, as some philosophers have thought. We are growing towards the light . . ."

A GENERATION AGO.

(FROM "LIGHT" OF APRIL 14TH, 1888.)

The American journals, such as "The World's Advance Thought," record a number of cases in which visions in the sky have been observed by their correspondents. Sometimes these are of gigantic beings who seem to file past in stately procession. Sometimes the scene is one of fierce conflict, as Shakespeare puts it ("Julius Cæsar," act ii., sc. 4):—

"Fierce, fiery warriors fight upon the clouds,
In ranks and squadrons, and right form of war,
Which drizzled blood upon the Capitol,
The noise of battle hurtled in the air."

Nothing is meaningless; but it is, perhaps, too soon to venture on interpretation. The air is full of apparent effort on the part of the world of spirit to act on us. [In the same issue *LIGHT* quotes accounts of historical "visions in the sky" from "Notes and Queries" of February 11th and March 24th of the same year.]

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following contributions: Mrs. Emma James, £2; T. Sowerby, 10s.

THE INDEX TO "LIGHT," 1917.—We have to apologise for the long delay in printing of the Index. It is due solely to the difficulties of the time. Our printers promise it shortly, and notice will be given in *LIGHT* when it is ready.

In most cases of haunting the experience is confined to one or two people. . . . But in one case sent to me the spectre was seen on eight occasions by seven individuals—two of them seeing it at the same time, unknown to each other. The venue was the house of a sceptical doctor, who is an unbeliever no longer.—J. ARTHUR HILL, in "Man is a Spirit."

THE POWER OF SPIRIT.—In the course of an address on Christian Science delivered at the Cannon-street Hotel by Mr. J. S. Braithwaite, M.A., to a large audience, the speaker claimed that for right reasoning there was but one fact to be considered, viz., spiritual existence. Everything turned on what we believe God to be, whether we think of Him as corporeal Personality, partial in judgment, dealing out punishment in the form of disease and suffering, or whether we think of Him as Divine Principle, or Spirit, omnipresent and omnipotent, the only true healer of disease and comforter of the sorrowing and the afflicted. The discovery of Christian Science was really a reiteration of the truth stated by the first Teacher of Christianity that matter or "the flesh" profiteth nothing, and that the only power is the power of Spirit.

"THE OCCULTISM IN TENNYSON'S POETRY."

TENNYSON AND "M.A. (OXON)."

Mr. A. P. Sinnett's article under the above heading in the March "Nineteenth Century," of which a notice appeared in *LIGHT* recently (page 95), furnishes ample evidence of Tennyson's interest in psychical problems, and if William Stainton Moses were now with us he would heartily endorse the conclusion which Mr. Sinnett reaches when he says: "So the Spiritualists may fairly claim Tennysonian sanction for the fundamental principle of their belief." Stainton Moses often spoke to me of his visit to Farringford, and of his pleasure in finding that Tennyson accepted all the higher teachings of Spiritualism and believed in the possibility of the temporary separation of a man's physical and psychical body, an experience with which Stainton Moses was familiar. This belief is easily explained, for Mr. Sinnett is able to prove by quotations from "The Ancient Sage" and other poems, and from the Memoir written by his son, that Tennyson could induce "a kind of waking trance" and could thus get "out of the body." A detailed account of his visit to Farringford was drawn up by Stainton Moses, and this he read to me on more than one occasion, but unfortunately it was not found among the papers which he left behind him. I may add that when he bade farewell to his guest, Tennyson exclaimed, "Remember! I always read *LIGHT* from cover to cover," or words to that effect. As Stainton Moses was then its Editor, the remark conveyed a well-merited compliment.

F. W. PERCIVAL.

AN ECHO FROM THE PAST.

"A Member of the Scots Bar" sends us the following extract from a letter of Lord Granville of April 8th, 1857, quoted from his Life by Lord Edward Fitzmaurice, which appears in the book "Empress Eugenie and Her Son," by Edward Legge (p. 194):—

"The evening ended by a lecture on table turning, &c., in which the Emperor and Empress believe. A certain Mr. Hume [D. D. Home] produces hands, raises heavy tables four feet from the ground with a finger, knocks on the Emperor's hand from a distance. The Emperor is rather pleased at the table coming more to him than to others; but seeing Lady G. and me look incredulous, he broke off, saying: 'They think us mad, and Lord Granville will report that the alliance is on a most unstable footing.'"

The allusion is, of course, to the French Emperor and Empress, and our correspondent makes an apt comment on the last sentence of the quotation by quoting the old tag, "Tempora mutantur et nos mutamur in illis." He adds that in a footnote Mr. Legge, the author, remarks, "I knew Home very well."

MYSTERIOUS KNOCKINGS.—"Colonel," who has heard of three clear cases of mysterious knockings, for which there is no physical explanation, in different parts of the country—one of them coming under his own personal observation—writes to inquire through *LIGHT* if other persons are experiencing the same thing. In the cases referred to by him he states that the people on the spot have had no psychical experience but are continually awakened at night by loud knocks on their doors. These are, he thinks, certainly due to supernatural causes. We have heard of similar cases, in at least one of which the preliminary knockings have developed into intelligible and purposeful communications.

THE MYSTIC IN THE FOREST.—What was probably a unique exhibition was opened on March 30th by the Mayor of Brighton at Old Steine Hall, the meeting-place of the Brighton Spiritualist Brotherhood, the members of which had a private view on the preceding Thursday. It consisted of strange forms suggestive of prehistoric creatures (we understand that scientists have in fact recognised in them many early forms of life) but which have really been carved by Mr. Tom Charman from pieces of wood or root which he has found in his wanderings in the New Forest. The original form of the "find" has suggested to him some strange animal, reptile, bird, beetle or fish, or human face of prehistoric type, which he has thereupon cut out with a knife and coloured until he has given it a perfect semblance of the work of Nature. He states that some influence comes over him and seems to convey the idea to him, also that he has seen visions of spirit beings in the woods, and gone through mystical experiences. The Mayor was greatly interested in the collection, which remained on view throughout Easter week.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—6.30 p.m., Mrs. E. A. Cannock, address and clairvoyance.

Reading.—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, Mr. F. T. Blake, of Bournemouth.—T. W. L.

Woolwich and Plumstead.—Perseverance Hall, Villas-road, Plumstead.—3 p.m., Lyceum; 7, Mr. Sarfas, address.—J. M. P.

Wimbledon Spiritualist Mission.—6.30, Mme. de Beaurepaire. Wednesday, 7.30, open circle, Mrs. Maunders.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, Mrs. Maunders. Monday, Tuesday, Thursday 7.45, Friday 7.30.

Holloway.—11.15, Mrs. Adam; 3, Lyceum, invitation to old and young; 7, Mr. Lund. 17th, Mrs. Mary Gordon.—R. E.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, Miss V. Burton, addresses; 3, Lyceum. Wednesday, 8, public meeting.

Camberwell.—Masonic Hall.—11, church service; 6.30, Mrs. Jamrach. 21st, Mrs. M. H. Wallis.

Kingston-on-Thames, Bishop's Hall.—At 6.30, Mrs. T. Brown, address; Miss Wellbelove, clairvoyance.—M. W.

Lewisham.—The Priory, High-street.—7 p.m., Mr. G. Taylor Gwinn.

LONDON SPIRITUALIST ALLIANCE, LTD.,
6, Queen Square, Southampton Row, W.C. 1.

TUESDAY, April 16th, at 3 p.m.—Clairvoyant Descriptions.
THURSDAY, April 18th, at 5 p.m.—Lecture by Mr. W. J. Vanstone on "Emerson."

FRIDAY, April 19th, at 4 p.m.—Trance Address by Mrs. M. H. Wallis on "Telepathy."

Tuesday meetings are confined to Members. Other meetings Members and Associates free; Visitors 1s.

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SUNDAY EVENING NEXT, AT 6.30 P.M.

No Admission after 6.40 p.m.

MRS. E. A. CANNOCK.

April 21st.—Mr. Robert King.

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Steinway Hall is within two minutes' walk of Selfridge's, Oxford St., and five minutes from Bond Street and Marble Arch Tube Stations. Spiritualists and inquirers are invited to join the Association.

THE LONDON SPIRITUAL MISSION,
13, Pembridge Place, Bayswater, W.

SUNDAY, APRIL 14TH.

At 11 a.m. ... MR. ERNEST HUNT.

At 5.30 p.m. ... DR. W. J. VANSTONE.

WEDNESDAY, APRIL 17TH, AT 7.30 P.M.

MRS. M. H. WALLIS.

CENTRE OF LIGHT AND TRUTH

(Church of Higher Mysticism).

The London Academy of Music.

22, Princes Street, Cavendish Square, W.

SUNDAY, APRIL 14TH.

At 11 a.m. ... Inspirational Address, Mrs. FAIRCLOUGH SMITH.

Subject: "Colour."

At 6.30 p.m. ... Inspirational Address, Mrs. FAIRCLOUGH SMITH.

Subject: "Thought Force."

Healing Service after the Evening Meeting.

Every Wednesday, at 3.30 and 7.30 p.m., Lectures by Mrs. FAIRCLOUGH SMITH at 28, York Place, Baker Street, W.

WIMBLEDON SPIRITUALIST MISSION,
Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY NEXT, APRIL 14TH.

Evening, 6.30, Service ... MADAME DE BEAUREPAIRE.

WEDNESDAYS.—Healing, 3 to 5. From 5 to 6, Mr. Richard A. Bush attends to give information about the subject of Spiritualism. Enquirers welcomed. Next Wednesday, 7.30, Open Circle, MRS. MAUNDER.

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Thursday, April 18th ... MRS. WESLEY ADAMS.

"POETS AND SPIRIT COMMUNION."

H. M. writes in reference to the recent article under this title (page 68):—

"You are no doubt familiar with the following, by Lord Lytton, but if not, perhaps you may like to include it at some future time:—

"There is no death, the dust we tread
Shall change beneath the summer showers
To golden grain, or mellow fruit,
Or rainbow-tinted flowers.
And ever near us, though unseen,
The dear immortal spirits tread.
For all the boundless universe
Is Life. There are no Dead."

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NOTES BY THE WAY.

The "Times Literary Supplement" contains often some fine thinking by able and scholarly minds. The following passage is from a recent article, "A Question." It has no direct relation with the questions with which we are primarily concerned, but it deals with a subject of profound importance, and the passage we quote is an example of temperate and reasoned judgment:—

The pacifist, in his natural anger against a society that is angry with him, judges "the crowd" in this war as if it were like the crowd in all our past wars, as if this war also were a mere spectacle to most of us. But even the mob at a Roman gladiatorial show would not have been only a mob if nearly every member of it had had a son or a husband or a brother among the gladiators. We, too, suffer; and if the pacifist tells us that we support the war because we hope to make money out of it, or because we hunger for revenge or excitement, or because we are members of a herd, we know that he is not telling the truth. We may express ourselves ill; but so does he. Let us excuse him by remembering that he, too, suffers. We are like wrecked men on a raft at sea who fall to quarrelling with each other about the manner in which the wreck might have been prevented. The quarrel is itself a symptom of their suffering.

* * * *

We find occasionally cause for regret in the contents of certain of our American contemporaries devoted to popular aspects of Spiritualism. We refer especially to alleged messages from the great dead, which are not only destitute of any shred of evidence, but often utterly unworthy of their source. Here, for instance, in a Brooklyn journal, are some lines purporting to be dictated by "(Spirit) poet Longfellow." We give one stanza from the effusion—it is more than sufficient:—

And the time is fast approaching
When the foemen yield to us
Who teach the truth to all our fellows
And who try to serve and trust.

"This," as Lord Jeffrey, the great Scottish critic, observed in another connection, "this will never do." Indeed, it is not only an affront to the memory of a great poet, but it is also a great disservice to a subject on which there is an acute need for dignity and strong critical judgment. It is, perhaps, not surprising that a journal which can print such fustian should also not be above reproducing an article from our columns without acknowledgment. We observe that a correspondent of the journal remarks, "The cause of Spiritualism is hindered and retarded by our own methods." It is indeed.

* * * *

"The Quest," when it touches psychological questions, usually does so in a detached and academic way, but we have noticed with pleasure that this does not mean that the

simplicities are altogether lost to sight. There is shown also the balanced view, the sense of proportion. Thus in a review of "Gone West" in the current issue of that magazine, the writer, discussing the origin of the after-death narratives in the book, remarks, "It seems . . . not only ridiculous but stark lunacy to talk of the unconscious as explaining anything really about a state of affairs which manifestly conceals the activities of very distinctly intelligent wills whose attention is tensely turned in one's own direction." Later he observes, "When we have taken every other hypothesis in the field into consideration and allowed generously for it in its legitimate field of operation, we nevertheless, in no few cases, find ourselves face to face with a residual element that brings us back from all our theorising to the naïve realism of concrete presentation; even as here in ordinary life we return to what is immediately before us after our scientific analysis and philosophic theorising—our wives and children, for instance, are still our wives and children and not constellations of electronic systems." These infusions of cold common sense into abstract philosophy are tonic and salutary.

* * * *

The passages we have quoted have an especial appropriateness (if we may presume on the suggestion) to the flood of theorising which has been evoked by the messages in "The Gate of Remembrance," which deals, as will be remembered, with the discoveries made at Glastonbury Abbey through the agency of automatic writing. We have long been familiar with these abstruse interpretations of things which could be more easily explained by the application of a little "horse sense." It would be quite easy, for instance, to resolve all the experiences of daily existence in the physical world into a mesh of metaphysical confusion by refusing to draw the very obvious distinction between dream life and waking life. Both conditions are apparent in the records of psychic experience. There is evidence of somnolent consciousness as well as of the alert activities of "distinctly intelligent wills," quite conscious of what they are doing, although not always aware of the precise way in which their communications will "come out" on this side. In interpreting these things when they do not answer exactly to what we regard as intelligent standards, we try to keep both factors in mind. We have talked with "spirit entities" who rambled incoherently, and made allusions to the moon with a fine disregard of appropriateness. We have also talked with those who showed a keen intellectual grasp of their subjects and a quite exemplary degree of alertness and mental resource. It was just the difference between a clear consciousness and a confused one, and no metaphysical word-spinning was needed to understand it.

A GREAT THINKER.—Fechner, the author of "Life After Death," a book too little known, and now clouded by the consciousness that its author belonged to a race which in its later developments has descended to the lowest depths, is the subject of some remarks in the "Times Literary Supplement" of the 28th ult. He is there described as "a poet, a true discoverer and pioneer in more than one region . . . endowed with imagination as well as philosophical insight." The "restraint and pervading sanity" with which his ideas are expressed have "deprived Fechner of that kind of fleeting fame which probably he would not have much prized but may have assured him a stable place as one of the originators of thought of the nineteenth century."

"IN WORLDS NOT REALISED."

A DREAM ADVENTURE.

By PAMELA GLENCONNER.

"For surely there sounds music sweet
With fair delights and perfumes shed,
And all things broken made complete
And found again things forfeited.

("Ballads of the Bourne," by GRAHAM R. TOMSON.)

I found myself at the opening of my dream turning round on a piano stool, having just concluded playing the final chords of a piece of concerted music. I was in a long room, panelled in elm. The room was of great size; a large open fireplace with a piled-up fire of burning logs lit and warmed the further end. It was furnished very little, except for large and comfortable seats covered in deep rose colour that were placed against the walls. The room appeared to me to be empty, except for four or five people gathered round the fire at the further end, and one woman, whom I knew to be my godmother, was seated beside the piano talking to me.

"I had no idea it was I who had been playing; I never knew I could play this!" The piece of music on the desk before me was by Schubert.

"You have been playing here from time to time for six years now," she said to me, "so you have improved. You are asleep, and you come here and play the music while you sleep. There are a great many people here to-night."

"To whom have I been playing?" I asked. The room seemed almost empty to me.

"You have been playing to the dead," she said, "for there are dead here as well as upon the earth; 'death' and 'life' are conditions of the soul. That is why what you know as 'sudden death' is no death at all. You have shown you know this in not believing that those killed in the war are dead, or even far away."

"Have I been playing to those?" I asked.

"No, indeed. They do not need it; they are transcendently alive. Music with us is for the dead; it is given to them in order to see if they can hear it."

I was still marvelling over the music I had just played and exulting in the sense of joy the sound left in me. I felt tingling with life.

"How did I play this?" I said, turning the pages of the difficult score before me.

"Every one who lives in their sleep can do easily what in waking their body prevents them from doing," she said to me.

"Have I been coming here for six years without knowing it?"

"That is a short time," she answered. "Some people never know they come here till they come here for good."

"Where is here?" I asked.

"Everywhere," she answered.

I waited while still the sense of excitement and achievement surged within me. I said to myself, "Bim felt this joy"; and just as if I had spoken aloud, she said: "Because you have been working here for six years you have been able to know intuitively in your waking hours how he fared. The first person he saw on waking here was you."

"But I am alive—I mean in the body."

"Yes; but he slept till you were asleep, and so you were able to be with him here when he awoke."

I felt wonderfully happy—too happy to speak.

"People who have a large sleep-life when they are on earth, although they may not remember it, are nevertheless rested and taught by it, and in hours of stress and pain it is their strength."

"What did I here before I played music?" I asked.

"You were with the children," she said.

I thought she meant this figuratively, till she said, "People go to the work they like best, or are sent to it if they do not find it for themselves. There is no uncongenial employment here."

"Where are the children?"

"In the large nurseries attached to the summer gardens," she answered, and she said it as casually as if she were saying the Edgware-road or Kew.

"All the slum children are here every night; those who are cold and hungry and slapped all day long. The children people are accustomed to speak of as having no proper childhood at all have a glorious childhood here. Every night they have everything a child longs for—toys, flowers and food. When music cannot raise our dead, very often the nurseries and the gardens cure them, as there is so deep a climate of life there from the accumulated contentment of the children that it is especially invigorating . . ."

"You are constantly alluding to the dead," I said, "as if they needed curing, as if they were ill."

"What else!" she answered. "The people I speak of are the *only* dead, there are thousands of them here, and as for your world! Nevertheless, with you there is greater excuse for finding difficulty in telling the living from the dead, because the bodily senses hear, feel and see, even when what is heard, felt or seen is not understood. Now with us, if a piece of music is not understood, it is not heard."

"But the music," I said, "I have been playing to-night?"

"Well, if they hear it, they are getting better," she said. "a great many heard it to-night. Understanding is life."

"Where did I go before I went to the nurseries?"

"You did not leave your body; somebody read aloud to you while you slept. If you had been born into an unhappy home it would have been different; but you did not need to leave your body during your childhood."

"Then every one who is unhappy is really comforted, if they knew it?"

"Every one," she said; "comforted, healed, enlightened, fed, loved and forgiven, or we could not live at all. You and I are both of us this moment in Paradise."

"I hope I shall bring back memory of this," I said. "I hope I shall remember."

"You must see Lady Mary," my godmother replied, "and then I think you will remember."

"Who is Lady Mary?"

"She is a woman who lived on earth long ago in the time of ruffs and pointed bodices. She spends a great deal of her time in looking after her father, and she brings him here when there is music to try and help him. But he hardly hears it now at all, and she is reconciling herself to the idea that he will have to die the second death."

"Shall I see her?"

"I don't know whether you can."

I thought she meant Lady Mary was busy, and could not be with us; but soon I understood. The person she spoke of was close to us and I began to see her. After a while I saw her more distinctly. I saw her in the room as one sees a piece of ice in a glass of clear water.

I cannot recall her conversation consecutively, but I have phrases in my mind heard from her, so I will write them down, just as I remember them.

"The death of cold is far better than the death of pitch; the death of pitch clogs and defiles. The death of cold only arrests and suspends for a season."

"Pitch-dead people are far less hurtful to others than you would suppose, owing to the very nature of their condition. Were their energies free they would be an appalling danger, but their activities are clogged. Evil is sluggish, but good is vital, as swift as light. Cold-dead people cause a certain amount of trouble to those to whom they belong. It is like a long winter, waiting for the spring. But hurry-dead people are very mischievous. They are analogous to the moth that frets the garment on the earth plane. They destroy their own surroundings. Hurry is a great enemy of the soul. The condition most like to what on the earth plane you call insanity, is hurry here."

After a while she continued; "Damp-dead people are very bad indeed; they are those that have no spark of enthusiasm. Not even a quiet, steady liking for anything. They have no place here; and as in Divine ruling the best is given to all, it has been found kindest to let them begin as fungi—all over again."

"Even clear running streams can get pitch into them." Almost immediately she added: "But streams may run themselves clear in a night."

In my dream I thought this woman's name was Lady Mary Pomeroy. I am quite clear in my mind that this was so. I brought back with me on waking the expression on her face and the sound of her voice, as well as the manner of clothes she wore and her clear presence.

"Death, dead, dying," she said, "terms that on earth you shrink from because you do not know that they are conditions of being. . . . The first thing is to feel. The next step is to see further than your feelings. When people arrive at this they begin their sleep-life; they begin to live. But people rarely have a sleep-life unless they have had children, because children are awakeners. . . . Everything on the earth plane, from the greatest natural formations in scenery to the gentlest breeze that bends a blade of grass, is a physical aspect of a spiritual counterpart, and just as children scream and cry in the night, awakening those around them in the body, so they arouse the spirits of those to whom they belong; first by the carnal pain of birth and then by the finer pain of love and suffering. They are well named 'awakeners,'"

I heard her murmuring to herself, "First the egg, then the nightingale—two stages of being—and then the song."

After a moment she rose as if to go.

"Where do you live?" I asked.

"I have two rooms over the Cromwell Arms at the corner. Did you notice the old red building at the end of the street by the elms? That was my home as a child," she said, "and though it has suffered many changes, I am told, I do not see them, and it is my home still."

Then I awoke. I was saying over to myself, "Healed, comforted, fed, enlightened, loved and forgiven."

PRAYER: ITS UNREALISED RESOURCES.

A PLEA FROM A QUAKERESS.

Sir Oliver Lodge sends us the following extract from a letter of a Quaker lady to a friend, with the suggestion that it should be reprinted in our columns. It is so striking an argument for the use of a greatly neglected power of the soul that we give it here with pleasure:—

"I hope the loving, watchful care from the 'other side,' which I know you so abundantly experience, is making life still a comfort and a pleasure to you. It is curious and very interesting how your 'message,' like ours, repeatedly tells us how near is the advent of peace—of the end of outward fighting, at any rate. Months ago this message came, and has done several times since; and yet peace lingers. We forget—do we not?—that to them time is not; and that they can see as in a flash the oncoming of the happier future. But all agree that we must pass through a time of great tribulation and darkness first before the great redemption for which we pray. What I feel very much is, that some, perhaps most, of us are not using this mighty power of prayer as we should do. A message came from one in the unseen: 'If you could only grasp what prayer really is, you would use it without ceasing. It is a mighty force, and you only play with it—yes, I can think of no other phrase strong enough.' This is a stupendous thought, is it not? Can it be that, by not using our one supreme weapon, we are delaying in any way the onrush of God's great spiritual triumph over the powers of darkness, and that on us is resting, in some measure, the responsibility for the lingering on of the war? It is a very terrible thought, if true.

"A lady guest of mine said to me lately (she has the windows of her soul much open to spiritual things, but is not in membership with us, and does not see any way out but by force), 'But if you believe in spiritual methods of conquest, what are you doing in the great extremity when everyone is straining every nerve?' And I felt, what I have long felt, that I, at least, was putting very little into the mighty stream of supplication that ought to be ascending night and day from the hearts of the whole of true Christendom, in response to the promise, 'Prove Me herewith if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.' When one thinks of the giants of faith in the Bible, how they just *believed* and then *did*, straight and true, what God told them, without any other thought but obeying, it makes one feel what a stupendous thing this might be, if we were 'followers of them who through faith and patience inherited the promises.'"

THE ANTHROPOSOPHICAL SOCIETY OF GREAT BRITAIN.—The offices of this society are now at 1A, Clareville Grove, Onslow Gardens, S.W. 7.

A LINK WITH THE PAST is broken by the transition of Miss Boswell Stone, of Oxford, who was a reader of LIGHT from the first or almost the first number—that is to say, considerably over thirty years.

A NOTE ON THE MYSTICS.—Popular opinion conceives the Mystic as one of uncultivated mind, wallowing in a swamp of undisciplined sentimentalism and unbridled emotions. Nothing can be further from the truth. Regard the lives of representative Mystics associated with the great Indian schools, with Neo-Platonism, Sufism or Christianity, and find, not lotus-eating dreamers and idle drones, but vigorous and disciplined minds, strenuous workers, courageous and greatly compassionate. Each of them was a splendid educational force, making for righteousness and noble living, not for their own time only, but for our time also. Their teachings and their example inspire to-day as in the past thousands of responsive men and women. Strict morality; truth that harmonises thought, word and act; patience; indifference to pleasure and to pain; dauntless energy; love towards all that lives—such are the threads with which are woven the character of the Mystic. He stands to help the world, striving in all humility to render perfect service to God and to his fellow-men.—J. M. WATKINS.

MAZZINI, PATRIOT AND SEER.

The subject of Mr. W. J. Vanstone's address in the hall of the Art Workers' Guild on the 11th inst. was "Mazzini and the Emancipation of Italy." Mr. Vanstone described his hero as one in whom the Christ spirit was clearly manifest—a man whose soul thrilled with sympathy for the oppressed, whose aim it was to unite men everywhere in the bonds of brotherhood, and whose life was one great sacrifice for his country's welfare. Italian unity found, indeed, in Garibaldi its strong arm and practical effective, but the brain and soul of the movement were supplied by the idealist, Joseph Mazzini. Mr. Vanstone traced the story of Mazzini's life from the time when, as a delicate lad, keen-witted and precocious, he used to listen while his mother—a capable and devoted woman, well versed in the politics of the day—discussed with her generous and democratic husband (professor of anatomy at the University of Genoa) some of the grave abuses rampant in Government circles; the boy thus learning at his mother's knee the foundation principles of the work to which he was to devote his future energies. Then followed some of the more striking episodes of his exciting career—in which incessant labour for the cause he loved was varied with banishment, imprisonment, poverty, peril of execution at the hands of the law and peril from the assassin's dagger—up to his final arrest at sea and his imprisonment at Gaeta and his death in 1870 at Pisa. But he had lived long enough to see his country freed from Austrian domination, and, in place of petty States divided against each other and therefore weak, an Italy united and strong under King Victor Emmanuel. Mr. Vanstone mentioned that during Mazzini's stay in London he resided in spots no further distant from Queen-square than Goodge-street, George-street and Clarendon-street in the Euston-road, and Leather-lane; and that in the last-named locality he gathered the little Italian boys about him, educated them and sometimes clothed and fed them as well. Was Mazzini a Spiritualist? This question Mr. Vanstone answered by reading a portion of a letter written by the great Italian patriot to a mother on the death of her son, in which he encouraged her to hold to and find comfort in her belief in God and immortality, and to continue to love her boy and think of him, as by so doing she would make a bond of union between him and her, for "There is no death in the world except forgetfulness." As to the future of the race, Mazzini looked to the time, to quote his own words, "When the Christ's arms, still stretched upon the martyr's cross, are freed to clasp humanity in one embrace, when earth has no more Brahmins and pariahs, masters and servants, but only men . . ."

THE BIRMINGHAM SPIRITUALIST CHURCH.

CAROLINE GROOM MEMORIAL FUND.

The Committee of the Birmingham Spiritualist Church Building Fund earnestly desire all who have grateful recollections of the ministrations of Mrs. Groom (the foundress of this, the mother-church in Birmingham) to respond to this appeal for funds for the purpose of erecting a church in her memory. Her life-work is worthy of a suitable memorial, and all who appreciate the value of Spiritualism are invited to send donations to the Secretary, Mrs. Annie Deakin, 287, Gillott Road, Edgbaston, Birmingham, or to the President, Mr. Albert Cook, 221, Rotton Park Road, Edgbaston, Birmingham. The following donations have been already received:—

Legacy from Mrs. Groom, £15; Church Building Fund, collections, &c., £25 16s. 0½d.; Mr. Hathaway, £10 10s.; Mrs. Grimley, £5 5s.; Mrs. Inkpen, Mr. Wadley, Mrs. Pickering, Mrs. Wilson, Mr. A. Cook, and Mrs. Cracroft, £5 each; Mrs. Hathaway, £1 1s.; Mr. Moors, £1 1s.; Rev. Susanna Harris, Mr. Proverbs, Mr. Cherry, Mrs. Stokes, Mrs. Beresford, Mrs. Bird, Misses Newman, Mr. Taylor, Mr. Jaynes, Mrs. Froggatt, Mrs. Barber, Mrs. Pagan, Mrs. Martin, Mrs. Harding, Misses Boddington, Mr. Price, Mr. Kirby, Miss Kirby, Mrs. White, and Mrs. Chinn, £1 each; Miss Goynes, 10s.; Mr. and Mrs. Geo. Davis, 10s.; Mr. Nathan, Mr. Davis, Miss Young, Miss Kell, Miss Banks, Mr. Wright, Mr. Millington, Miss Halford, and Miss L. Newton, 5s. each; Miss Hoare, 3s.; Miss Doughty, 2s. 6d.; Miss Hensman, 2s. 6d. Total, £112 6s. 0½d.

A further list will follow later.

The above-named friends responded to the kindly appeal of the Rev. Susanna Harris at the Birmingham and Midland Institute meetings on March 17th and 24th. The committee thank both Mrs. Harris and the contributors for their generous response.

The funds are being deposited with the National Spiritualists' Union, Ltd., Trust Funds.

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THINGS PRESENT AND TO COME.

"LIGHT" AND THE ALLIANCE AND THE WORK BEFORE THEM.

Now that we have fairly settled down in our new home, which is really an old one, for it dates from the early years of the eighteenth century, we have time to look about us and indulge in a little mental stocktaking.

First, then, both LIGHT and the Alliance have occasion to congratulate themselves on an abode which is not only mellowed by antiquity but enriched by art. The room in which its meetings are now conducted, and which is in the same premises as its office, is the hall of the Art Workers' Guild. It was built and decorated by artists, and the atmosphere is tranquil and inspiring. Although quite a new structure, it is so much in keeping with the old house to which it forms an annexe that the two centuries' difference in age seems almost to have been bridged.

At the time of writing the great world struggle seems to be approaching its climax. A call has gone out for more "man power," there is a sharp increase in the tension everywhere, and more than ever it may be said that no one knows what an hour may bring forth. But we go quietly ahead, tackling each new difficulty as it arises, serene in the assurance that we stand with those who hold what is to-day the greatest truth in the world, and that the future is with us whatever may betide in the present.

We see how in the general purgation of life our position is becoming slowly clarified. The little issues, the small problems, are being thrust on one side and the great primary fact for which we stand, the reality of a life beyond the grave, practically proved and demonstrated, is emerging into its true place. When it is once firmly settled in the mind of the community and has become a part of human consciousness its effect on life in every department will be incalculable. It will throw new light on every problem; it will revolutionise the whole outlook. Religion, science, literature, commerce, social life—all will take a fresh colour from it, and become transfused with new meanings. It will be the "greatest thing in the world," and yet it will have come for the most part unperceived by those preoccupied with the stress and terror of the greatest war of the ages, a war which we know to be the fore-ordained precursor of a new era.

That is the outlook on the large scale. To come nearer home and survey the prospect from a more domestic point of view, we think first of all of LIGHT. The dearth of labour and material presses hardly upon us. It is now less a question of enlarging our scope than of securing that every copy of LIGHT printed shall be sure of a purchaser. These are the days of narrow things—there is no place now for margins and surpluses. It is a matter of adjusting output and demand with such nicety that waste is quite eliminated. Knowing that any increase in our price would bear hardly on many readers of slender means we have, with reluctance, continued our Sustentation Fund; moreover, the diminished size of our journal means a diminished revenue. Everybody knows nowadays that a newspaper lives by its advertisements. As the days go on we shall probably see some of our smaller contemporaries disappear. Only the strongest are likely to be able to ride out the storm. LIGHT may go under with them, but we do not calculate on the possibility. LIGHT is strong in that it has faith in its work, supreme confidence in that for which it stands, and, moreover, it is strong in having a multitude of friends. It has won the respect and even the goodwill of its contemporaries in the Press who know for what it stands—a sane and sensible presentation of a body of ideas and facts so new (alas!) as to be almost inevitably misunderstood and distorted almost out of recognition.

Finally, we think of our scheme for housing LIGHT and the Alliance in a home that shall be thoroughly worthy of the great work before them. In this connection we may refer to a helpful suggestion on the part of Mr. Withall, the acting President of the Alliance, which is that not only shall the house be in itself a memorial to departed leaders of the movement, but that it shall contain a memorial room in which those who have contributed to the purchase shall have the right to hang pictures or place other souvenirs of their departed friends. Our Fund is approaching the sum of £700. We have not the first £1,000 towards the £10,000 we have named as our mark. Yet we have no misgivings, even with the prospects of the terrible taxation with which the nation is threatened, £10,000 is really a very small sum—one or two donations from the wealthiest of our well-wishers would carry us to it in a few minutes. It will come, and the cause will be well worthy of it. Money is a great thing but only in those material matters of which we must take due account, without permitting them to threaten our sense of proportion. We might be poor with a million of money at our backs, if the money were not merely an instrument in the hands of those rich in vision, intelligence, self-devotion and strength of purpose. It would be for the lack of these rather than for the lack of money that we "could not speed." The Present may seem menacing, but the Future is with us. We are winning to our side some of the "choice and master spirits of this age." They have heard the call and realised with the American poet how—

New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast
of Truth;
Lo, before us gleam her camp fires! we ourselves must
Pilgrims be,
Launch our Mayflower, and steer boldly through the
desperate winter sea.

A HAUNTED CHURCH.

Bromyard Church, near Bedford, is reported, according to the Hitchin correspondent of the "Star," to be haunted by a ghost who makes his presence known by mysterious footsteps and the trailing noise of clanking metal.

"The evidence was furnished by the Vicar, Canon Browning, at a meeting of the local Natural History Society. A Bedford lady, said the Canon, had told him that she and a friend were in the church when they heard heavy footsteps and the sound of a trailing sword, but were unable to see anyone, despite a careful search. Mr. W. N. Henman, hon. secretary of the society, also said he was once taking a rubbing of a brass in the church when he heard footsteps he was unable to account for. The Vicar, puzzled by these stories, raised the question whether the footsteps were those of the ghost of Sir Lewys Dyve, the former squire of Bromham Hall, whose spirit is uneasy at the separation of his body from his ancestral home and church, as it is known that he was buried in Somerset instead of at Bromham. The old squire's heavy boots and sword, which the ghost is supposed to wear, are still preserved in Bromham Hall, while in the church there is a monument to the family, dated nearly 400 years ago."

A DONATION FROM DENMARK.—Of pleasing interest amongst the latest contributions to the Memorial Endowment Fund is the £50 (received by Cable transfer) from Mr. M. Nissen, a leading citizen of Copenhagen and an old friend of LIGHT and the Alliance.

THE RELIGIOUS SIDE OF SPIRITUALISM.—APPLICATION TO THE HOME SECRETARY.—Not in order to evade any national obligation but in order to obtain recognition of the religious side of the Spiritualistic movement, the Spiritualists' National Union have made strong representations to Sir George Cave, the Home Secretary, that the "expositors" or ministers of the Spiritualist Churches throughout the country shall be included in the term "Ministers of other denominations" as provided in the "Man Power" Bill. The Spiritualists' National Union have associated with them in their action the numerous societies throughout the country, and in view of the great numbers of Spiritualists who are serving in the Army and Navy, the desired recognition should certainly be accorded.

THE PSYCHIC RESEARCHER AND THE INCARNATION.

NEW LIGHT UPON THE FUNDAMENTAL FACT OF CHRISTIANITY.

A LECTURE BY ELLIS T. POWELL, LL.B., D.Sc.

Psychic Research is really an ally of Christianity. It is not an ally of any special interpretation of faith. It is not responsible for medieval interpretation, nor is it in sympathy therewith. But faith develops, and if psychic science shows the original Deposit to be consistent with scientific research, then Christianity stands justified from a new standpoint and by a new vindicator.

Let us, by way of illustrating this function of psychic research as the handmaid and auxiliary of Christianity, devote a short time to the study of the Incarnation in the light of Psychic Research. For the Incarnation is among the fundamentals of Christianity. I claim that man's mental outfit for examining and understanding Christianity is immensely better with psychic science than without it; and therefore I do not hesitate to turn the light of our psychic knowledge upon such great mysteries as the Incarnation.

If we look to the earliest enunciations of the fundamentals of the Faith, we find the so-called Apostle's Creed affirms that Christ was "conceived by the Holy Ghost, born of the Virgin Mary." The Athanasian Creed, dating from the fifth century, is more precise, as becomes an enunciation purposely framed to define the Catholic faith in an era of heresy and conflict:—

"For the right faith is that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man: God, of the essence of the Father, begotten before the ages: and Man, of the substance of his mother, born within the limits of time"—

that is to say, descending into conditions of time from a plane where time is not. "By Whom also God made the ages," says the author (or authoress) of the Epistle to the Hebrews, thus definitely affirming that God expressed Himself in time through Christ, though He Himself remained timeless and eternal.

"Complete as God, complete as man: of a reasonable soul and human flesh subsisting.

"Equal to the Father, as touching his Godhead; and inferior to the Father, as touching his Manhood."

The third of the great creeds of Christendom, the Nicene, has been recited in public worship since the year 471. It affirms Christ to have been "Begotten of His Father before all the ages," to be

"God, emanating out of God: Light emanating out of Light: very God, emanating out of Very God: begotten, not made: one with the Father in the nature of his being: by Whom all things were made: Who for the benefit of us men and for the sake of our salvation came down from the higher spheres."

It will be noticed that I have in several places ventured upon changes in the venerable language, familiar to many of us from childhood, of these ancient formulas. When originally framed, in Latin or Greek, they were the expression of the central truths of Christianity (as nearly an expression was possible) in the language of the hour. But language is undergoing a subtle but incessant process of change, so that the translations even of the sixteenth century, as embodied in our Anglican Prayer-Book, have at many points lost the precision which they once possessed, and unless amended into strict accordance with their originals, are liable to mislead a modern reader.

These, then, are the bases of the Christian faith with regard to the Incarnation. They answer the question which the word "incarnation" itself inevitably suggests—what is it that incarnates? What is it that enters into the flesh? The creeds affirm that it was a being of the same essence as God who thus became manifest in the flesh. It was, therefore, a pre-existent personality which chose to enter our mortal environment, "for the benefit of us men, and for the sake of our salvation." A supreme spirit elected to descend from the unimaginable brightness, and to enter the prison of the flesh, in order to disseminate a message which could be proclaimed, and to do a work which could be performed, in no other way. And why should there exist any need for such a message? Let Myers reply, for one goes instinctively to his pages for the felicitous enunciation of great psychic principles:—

"The dwellers on this earth, themselves spirits, are an object of love and care to spirits higher than they. The most important boon that can possibly be bestowed on them is knowledge as to their position in the universe, the assurance that their existence is a cosmic and not merely a planetary, a spiritual and not merely a corporeal, phenomenon. I conceive that this knowledge has in effect been apprehended from time to time by embodied spirits of high inward perceptive power, and has also

been communicated by higher spirits, either affecting individual minds or even (as is believed especially of Jesus Christ) voluntarily incarnating themselves on earth for the purpose of teaching what they could recollect of that spiritual world from which they came. [Note especially his language—"what they could recollect of the spiritual world from which they came."] In those ages it would have been useless to attempt a scientific basis for such teaching. What could best be done was to enforce some few great truths—as the soul's long upward progress or the Fatherhood of God—in such revelations as East and West could understand."

In the fact of pre-existence itself, especially where the person concerned is affirmed to be of the same essence as the Deity, there is nothing supernatural. There must be few people who imagine that the spirit even of man is *created* at the moment of conception, or at that even more mysterious juncture when the baby "quicken" and the mother first feels the fluttering motion of her offspring. Of the spirit of the individual human being, as in a higher and holier sense of the Third Person of the Trinity, we may say that it is "neither made, nor created, nor begotten, but proceeding."

"Our birth is but a sleep and a forgetting,
The Soul that rises with us, our life's Star
Hath had elsewhere its setting,
And cometh from afar.
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home."

Those beautiful lines of Wordsworth are as true of us, in principle, as they are of Christ. We all, like the first Adam of whom St. Paul spoke (1 Cor. xv. 45), "arrive at becoming a living being"—that is to say, we become conditioned by time, and space, and matter. But I take it that there is one tremendous difference between us and the greatest of all psychics. We are all originally sparks of the Divine, plunged into time, and space, and matter. When the sparks flash signals to one another, we call the signalling telepathy. That is ordinary incarnation. Voluntary or disciplinary reincarnation, as it doubtless occurs in the regular course of psychic development, is a passage from the nearer spirit planes into incarnation, before the spirit has become too refined and etherealised to regain control of a material body. Of these two species of incarnation we possess experience.

But even if we had no authority to guide us, in the shape of His own unique claims and powers, we must have inferred, as scientists, that Christ could not have come from the more or less earthly regions of the spirit world which are immediately contiguous to our own planet. We must have known from His personality, character, and message, that He came from infinitely higher spheres. We have a prehistoric identity, even as He: but His possesses an immeasurably longer history, as begotten before the ages. "I have honoured thee on earth," He said, in that sublime prayer to His Father in John xvii. "I have honoured thee on earth by completing the work thou gavest me to do: and now do thou honour me at thy own side, with the honour which I had at thy side before the world began." While the world was as yet amid the whirling cosmic dust, this supreme spirit was already far advanced in its evolution. So that when the Nicene Creed affirms that He is God, emanating out of God, Light emanating out of Light—the light of the world proceeding out of the unimaginable brightness—we are confronted by no unintelligible mystery, but by a fact which we might have deduced from the existent data, by means of the application of our knowledge, meagre as it is thus far, of the laws of the ethereal universe.

The tremendous difference to which I have alluded—that is to say, the uniqueness of the Incarnation and its supremacy among the psychic phenomena of the world, lies just in the fact that the incarnating spirit descended so far, and came from such an exalted home, to be enshrined in the body which dwelt in the carpenter's home at Nazareth, and walked the holy fields of Palestine. An ordinary incarnation, whether it be an original experience of terrestrial life or a re-incarnation, is a spark of Deity descending to the physical plane: the Incarnation was, in some sense which we cannot fully fathom, the descent of the Deity itself, coming from the highest to the terrestrial. The relationship between the Deity and the visitor is expressed for us as that of Father and Son, but in fact it was no doubt far more intimate and complex: so that the words of the hymn are in a sense true—

"Those mighty hands that rule the sky
No earthly toil refuse,
The maker of the Stars on high
A humble trade pursues."

(To be continued.)

MARY ANDERSON'S GHOST STORY.

("A GENERATION AGO.")

Under the above title, *LIGHT* of April 21st, 1888, gave a remarkable story of a psychic adventure of Miss Mary Anderson, the famous American actress who was not long ago repeating one of her former triumphs, in "Pygmalion and Galatea," on the London stage. The story refers to the fact that during a former visit to England Miss Anderson was invited to pay a visit to Lord and Lady Lytton (the former best known as "Owen Meredith") who were then at the ancestral seat of the Bulwers, the well-known manor of Knebworth. She had been their guest at Knebworth more than once before, but on this occasion, her usual apartment having been taken by an earlier comer, she was allotted another—a handsome but somewhat gloomy room containing massive antique furniture and a large faded portrait of Queen Elizabeth, evidently a contemporary likeness. Her maid was installed in a small room adjoining her own. No ghost stories were told during the evening, which was passed in merry and animated conversation till nearly one o'clock. The party then separated, and Miss Anderson retired to rest, the door between her bedroom and that of her maid being wide open, and that leading to the corridor securely bolted. No sooner had Miss Anderson put out the light and laid her head on the pillow than she was conscious of a singular and unpleasant change in the atmosphere of the room, which had become at once intensely cold and damp and overwhelmingly oppressive, so as to be scarcely respirable. "I could compare it," she afterwards said, "to nothing except a blanket saturated with ice water, and pressing upon my mouth and nostrils so as almost to stop my breath." She tried to cry out, but strength and power of speech seemed to have alike forsaken her. Then she became aware of something clutching at the bedclothes; a strong grasp fastened at intervals on the coverlets and blankets she had drawn over her. In the extremity of her alarm she contrived, by putting forth all her strength, to raise herself in a sitting posture, supported by her hands, but she was instantly dashed back against the head-board of her bed by a fierce grasp fastened upon her neck and shoulders. During this mute and terrible struggle, Miss Anderson saw a light repeatedly flash up in her maid's room and then go out. She tried in vain to reach her own matchbox, which was placed beside her bed; but failing in that attempt, she finally broke loose from the hold of her invisible persecutor, and with a shriek sprang from the bed. Her maid rushed into the room, exclaiming in terror, "Oh, Miss Mary, did you see it?" "See what?" asked Miss Anderson. "Something—I cannot tell what—that caught me by the throat and tried to choke me as soon as I got into bed." On comparing notes, mistress and maid found that they had suffered in precisely the same manner, but the latter had contrived to get hold of the matchbox. "But every time that I struck a match, Miss Mary," added the frightened girl, "something would blow it out." The two terrified girls lighted their lamps and sat down together on Miss Anderson's bed, wrapped in blankets, to await the dawn, having first tried the fastenings of the outer doors of their rooms and found them secure and in good order.

As soon as it was light they dressed and went downstairs, exciting much attention on the part of the early risers among the servants by their pale looks and evident agitation. The housekeeper ventured at last to ask Miss Anderson if anything was the matter. On being told the story she exclaimed "What!—again?" a remark which she tried to explain away by assuring Miss Anderson that she must have been suffering from nightmare, though she failed to explain why the same nightmare should have attacked mistress and maid simultaneously.

In giving the above story, which it quoted from an American journal, *LIGHT* had not at first any means of checking its accuracy, but shortly afterwards the editor learned from a correspondent that she had just had a full confirmation of it from Miss Anderson's own lips, the alterations of detail being very slight and immaterial.

MR. W. H. EVANS makes an apt comment on the removal of our cover: "I do not think it makes much difference," he writes; "like a British workman *LIGHT* has taken its coat off to do its work effectively."

KINSHIP WITH NATURE.—His flowers are alive to him; he talks to them as to people. "Thank you, Hollyhocks, for coming out"; and one day while busily examining a bunch of honeysuckle into his mother's water-jug she heard him saying in a voice filled with kindly intonations, "Have some water, Honeysuckle; have some water."—"The Sayings of the Children," by LADY GLENCONNER.

"THE MAGIC OF PSYCHICAL RESEARCH"

N. G. S. AND MR. NEVIL MASKELYNE.

Replying to Mr. Nevil Maskelyne's statements in our last issue, N. G. S. writes:—

Mr. Maskelyne finds in my reply more discourtesy than it actually contains—more, at any rate, than was intended. I do not think controversy gains anything from hard words, but when the opposition is informed by a spirit of mockery some slight severity is permissible. It will be understood, also, that while the controversialist writes for the eye of his opponent, he has likewise his own particular gallery to play to. Mr. Maskelyne objects—

(a) That I question the *bona fides* of his offer to engage a medium at his own terms to perform Spiritualistic feats. But his quite evident purpose was to challenge Spiritualism, not to secure new stars for his show.

(b) That I seek to discourage competent mediums from accepting his offer because I "fear the rivalry of mundane mysteries." What I fear is that, as shows have failed in the past to convince the world, future shows will equally fail. I have no doubt that an excellent entertainment could be provided—better than anything to be seen at the Theatre of Mystery—unless Mr. Maskelyne were present to inhibit the phenomena by his attitude of rigid negation.

(c) That I reported the inhabitants of the spirit-world as having deteriorated morally. If I have done the late Mr. Maskelyne an injustice I apologise; but my meaning was this: that a sceptic and critic of iron resolution, after years of unbending hostility, would find it very difficult to bring himself to the point of going out of his way to apprise the world of his error. I did not take into account any feeling of "solemn obligation to his dear ones." He might have this feeling or he might not. It would make a difference. But it is not certain, as another contributor has explained, that he would disclose at once the possibility of communication. Let us suppose, however, that he did succeed in communicating: is it certain that his dear ones would pay any attention to his words? If Mr. Maskelyne were to receive through a medium a message coming ostensibly from his father, how would he receive it? Would he accept it as genuine, or would he exclaim, quoting his own words, "Human folly and incredulity"? By what hypothesis—fraud or illusion—would he explain it away? Perhaps the late Mr. Maskelyne has a reason for keeping silence which had not occurred to me.

The fact that certain "ghosts" go through the form of repeating their crimes has often been observed. I have said that the problem is one of interpretation. There are ghosts and ghosts. Some of them are of the cinematograph order, and the repetitions of acts are merely pictorial. The subject is too large to pursue here. They are not beyond "good and evil," but some of them are beyond our present comprehension. Those who believe in survival, we are told, hope for a better life in the spirit world. But do they not believe in Hell as well as in Heaven, those who accept the "ethical teachings received in the nursery"?

(d) That I called him various names, such as "cynic, trickster, fossil, quaint survival." These seemed to me at the time to be rather happily chosen and not calculated to wound very deeply. Some were applied, not to Mr. Maskelyne but to the type to which I feared he might belong. By "trickster" I meant "one who performs tricks, an illusionist." No offence in that, I hope.

(e) That "the Spiritualist cult is a reversion to the savage type, where ordinary or extraordinary phenomena are attributed to the agency of spirits." Spiritualists attribute certain phenomena to spirit agency because spirits themselves appear to make this claim. Can Mr. Maskelyne suggest any flaw in the reasoning? He explains them by denying them. That method has the merit of simplicity, but no other. Has he tested them? He ignores my invitation to do so. To deny what you have not tested is the practice of many scientific men, but it is contrary to scientific principle and has made many look foolish ere now as time showed up their untimely intolerance. Spiritualism is a science. It is not to be dismissed by a flout and a jeer; and this is coming to be recognised more and more every day.

(f) That he has given time to the reading of Spiritualist literature and the time has been wasted, because he "evermore came out by the same door wherein he went," and because he became thereby "more than ever convinced of human folly and credulity." Here he unintentionally gives away the preconceived idea with which he started on his investigations. He found what he expected to find? He found that for which he deliberately sought. May one say that he found what he was inexorably determined to find? May one hint, ever so delicately,

that his reading was coloured and his judgment clouded by a philosophical, hereditary or environmental bias? In Mr. Maskelyne we have an interesting "mental case"—not pathological, of course, but psychological. A man of acute intellect and sound common sense (I take these for granted), a student of Nietzsche and Omar Khayyám, he has had the evidence before him and has delivered a wrong judgment; he has examined the premises but has been unable to reach a right conclusion. Where other acute intellects have succeeded he has failed. Such is the effect of bias, which works like madness in the brain, distorting and perverting the mind which, however unconsciously, gives it house-room.

THE DIRECT VOICE.

A SOLDIER'S NOTES OF A RECENT SEANCE.

By M. E. (D.S.O.).

It is only a few days since I returned to the front from leave, and every detail of the happy sitting I had with Mrs. Roberts Johnson before I left is still vivid in my mind. Even were it not so I have the notes of it by me taken during the sitting, for I make a practice of noting the proceedings at all the sittings I attend.

It was the afternoon of March 5th and had been raining all the morning but settled down to a cold drizzle, so that when we reached Mrs. Johnson's house we were glad to be welcomed to a bright fire where it was warm and cosy. My brother and his wife had accompanied me by her special invitation, and as it was to be my sister-in-law's first experience at this kind of seance she was all attention to the conversation during tea. At 6 p.m. two ladies arrived who were to join in the sitting, and at 6.50 we took possession of the kitchen, which offered the most warmth, was most easily darkened, and incidentally afforded most room. We found a circle composed of Mr., Mrs., and Miss Johnson, the two ladies and ourselves, and the moment a short prayer had been concluded the voice of David Duguid, Mrs. Johnson's director of ceremonies, was heard announcing that all was in order and that the friends would do what they could but the weather conditions were against them. I noted that my sister-in-law, who sat next to me, was somewhat startled by the power of the unknown voice, but thereafter she showed no further surprise. My little friend, "Silver Star," next greeted me, speaking this time in much more perfect English than she had ever used before. I charged her with touching the telephone which stands close to my head when I sleep out here, and she admitted having tried to use it as a speaking trumpet—an endeavour in which she naturally failed for want of a medium. (I had been more than once disturbed at night by hearing the receiver moved on its cradle and other similar sounds.) She went on to tell me that my conditions and surroundings out here were much more congenial to me, which was quite true. One of the lady visitors, Mrs. R., was addressed by some of her relatives, amongst them a son who had passed over suddenly, a victim of this war. I must not describe what to her must have been sacred, but it was so intensely human and touching that I shall ever remember it. Mrs. Johnson's spirit son, Billy, was present in the intervals, chatting to his father, mother and sister in turn. The dog, which had been put into the adjacent conservatory at the commencement of the sitting, was now making much noise, evidently wanting to be admitted. In the most natural way Miss Johnson asked Billy to go and quiet the dog, which he evidently did, as the noise soon ceased. The father of Mrs. O., the second of the two ladies, spoke to her, giving her much fatherly advice. Next a brother who had died in infancy came to my sister-in-law, giving his name, and saying that it was the first time he had spoken to her through a medium, but it would not be the last. "Silver Star" chatted with each of us in turn. She told us she was helping, which was confirmed by David Duguid, who said they were making use of the opportunity to instruct her as she possessed much power herself, had strong helpers, and, moreover, had not lived in earth conditions long enough to be harmfully affected by them.

About six years ago a great friend of mine died, and towards the end when his breathing had become difficult I paid him frequent visits. He was uncle to my sister-in-law and was a most spright man. Though a declared atheist he did not fear death. I often spoke with him of the after-life, assuring him that he would still live, but he died in the belief that death ended all. This old friend came and stood between my sister and myself. Before he spoke, I recognised the hard breathing. His first words were—"It is true—it is true! I am not dead." Then he told us who he was, but as he still had his earth conditions he was soon exhausted and asked us to be patient until he could get his breath again. When he recovered he expressed himself

to my sister about changes which had taken place in his family since his passing. If I had wanted convincing proof of life after death I had it then. A girl friend of the Johnsons next spoke and caused a good deal of merriment. "Silver Star" constantly reminded me of her presence by interjections and touches, tapping my writing-pad and pencil when I stopped making notes, and remarking that I had better go on writing. The room was perfectly dark, and even when all was silent no one could hear my pencil at work, much less whilst so much talk was going on. The last speaker of importance was W. T. Stead, who in his usual clear style asked me to convey a message to a friend of his, which I have already done. I was also asked by another of the voices to give a message to the Editor of LIGHT. This I have also done, just as it was given, for to me it conveyed little or nothing intelligible. The Editor will be able to say for himself whether he understood it or not. [Perfectly.—Ed. LIGHT.] "Silver Star" came and shook hands with me, and the sitting closed at 9.20 p.m.

I have never had two sittings alike with Mrs. Johnson. They are marked each time by some different characteristic. On this occasion, before each new speaker used the trumpet, I saw a faintly luminous figure moving about. Then, again, all the voices were louder than is usual in ordinary conversation, so much so that Mrs. Johnson on more than one occasion asked the male speakers to moderate their tone; otherwise neighbours and pedestrians outside might be attracted by the unusual noise. Most of our spirit visitors remained throughout the sitting, and verbally called our attention to the fact. This was the best direct voice sitting which, so far, it has been my good fortune to attend.

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The following is a full list of the subscriptions received to date for this fund, for which the donors have the hearty thanks of the L.S.A. Council and LIGHT:—

	£	s.	d.
X.	250	0	0
Mrs. Marshall	100	0	0
M. Nissen (Copenhagen)—in memory of Vice-Admiral Moore	50	0	0
In Memory of Edmund Dawson Rogers	25	0	0
In Memory of John Page Hopps (S.A.M.)	25	0	0
In Memory of Helen Withall	25	0	0
In Memory of Ethel D. Hawes	25	0	0
H. Irving Bell	25	0	0
G. F. T.	20	0	0
R. A. B.	10	10	0
In Memory of Harold Ryley Ingersoll	10	10	0
The Late Vice-Admiral W. Osborne Moore	10	0	0
Captain E. Lyall	10	0	0
F. Heslop	10	0	0
Miss E. F. Pearson	5	5	0
In Loving Memory of my son, Vivian Fredk. White	5	5	0
In Memory of Hubert Weeden	5	5	0
H. W. Southey	5	5	0
Colonel Macdonald	5	0	0
D. F. Tuffill	5	0	0
Mrs. Bellingham	4	0	0
R. Wilkinson	3	3	0
In Memory of Arthur Holden (presented by his daughter)	3	3	0
Mrs. Kelway Bamber	3	3	0
H. L. Johnson	2	2	0
Mrs. Humphrey Bor	2	2	0
W. E. Benton	2	2	0
E. O. E. S. (in Memory of Martin Ross)	1	1	0
Mr. and Mrs. Peters	1	1	0
Mrs. Uhlin	1	1	0
In Memory of Prof. and Mme. Cassal	1	1	0
In Memory of Captain P. F. Keating	1	1	0
In Memory of Bonny	1	1	0
In Memory of Raoul Boustead	1	1	0
In Memory of Lieut. Atheling Boustead	1	1	0
Mrs. Heaton	1	0	0
Mrs. Scarlett	1	0	0
Mrs. Round	1	0	0
Dr. J. C. Round	1	0	0
Mrs. Morley Troughton	1	0	0
In Memory of Rev. Arthur Chambers	1	0	0
S. J.	0	15	0

"MY FATHER: PERSONAL AND SPIRITUAL REMINISCENCES" is a cheap but excellent reprint of Miss Estelle Stead's life of her distinguished father. It can be obtained at this office for 1s. 9d., post free.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1. — 6.30 p.m., Mr. Robert King, "The Psychic Meaning of Colours."
The London Spiritual Mission, 13, Pembroke-place, W. 2. — 11, Mr. P. E. Beard; 5.30, Mr. Thomas Ella. 24th, 7.30, Mr. Paul Tyner. — I. R.

Woolwich and Plumstead.—Perseverance Hall, Villas-road, Plumstead.—3 p.m., Lyceum; 7, Mrs. A. Boddington, address and clairvoyance.—J. M. P.

Kingston-on-Thames, Bishop's Hall.—At 6.30, Mr. Maskell, address and clairvoyance.—M. W.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 3, Lyceum; 6.30, Mr. Ball. 25th, 8.15, Mrs. Jarman.—N. B.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30, Mission Circle; 7, address, Miss Struthers; clairvoyance, Mrs. Bioletti. Thursday, 7.45. Friday, Young People's Guild, 7.30. Tuesday, entertainment by Young People's Guild.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, Mr. F. T. Blake, addresses and descriptions; 3, Lyceum. Wednesday, 8.

Reading.—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, addresses by Mr. H. Boddington.—T. W. L.

Camberwell.—Masonic Hall.—11 a.m. and 6.30 p.m., Mrs. M. H. Wallis. 28th, 6.30 p.m., Mr. H. E. Hunt.—F. J. B.

LONDON SPIRITUALIST ALLIANCE, LTD., 6, Queen Square, Southampton Row, W.C. 1.

MONDAY, April 22nd, at 3 p.m.—Address by Miss H. A. Dallas on "Dr Richard Hodgson and Mrs Piper."

TUESDAY, April 23rd, at 3 p.m.—Clairvoyant Descriptions.

THURSDAY, April 25th, at 5 p.m.—Lecture by Mr. W. J. Vanstone, Ph.D., on "Ruskin."

FRIDAY, April 26th, at 4 p.m.—Trance Address by Mrs. M. H. Wallis on "Physical Phenomena."

Tuesday meetings are confined to Members. Other meetings Members and Associates free; Visitors 1s.

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THE LONDON SPIRITUAL MISSION, 13, Pembroke Place, Bayswater, W.

SUNDAY, APRIL 21ST.
At 11 a.m. ... MR. P. E. BEARD.
At 5.30 p.m. ... MR. THOMAS ELLA.

WEDNESDAY, APRIL 24TH, AT 7.30 P.M.,
MR. PAUL TYNER.

THE CHURCH OF HIGHER MYSTICISM. 22, PRINCES STREET, CAVENDISH SQUARE, W. 1.

SUNDAY, APRIL 21ST.
At 11 a.m., Mrs FAIRCLOUGH SMITH, "Spiritual Development."
At 6.30 p.m., Mrs. FAIRCLOUGH SMITH, "War."
Healing Service after the Evening Meeting.

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SUNDAY NEXT, APRIL 21ST.
Evening, 6.30, Service ... MADAME DE BEAUREPAIRE.

WEDNESDAYS.—Healing, 3 to 5. From 5 to 6, Mr. Richard A. Bush attends to give information about the subject of Spiritualism. Enquirers welcomed. Next Wednesday, 7.30, Open Circle, MRS. MAUNDER.

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MRS. MARY DAVIES asks us to call attention to the fact that her new church will be opened on the coming Sunday, the 21st inst. It is, she informs us, a beautiful little place and is situate at the Quex-road end of West End Lane, Hampstead (No. 131). Services will be held at 11 and 6.30, the morning service being preceded by a brief opening ceremony. Several friends have promised to take part, and Mrs. Davies hopes that many Spiritualists resident in the district will attend.

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"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT.—Paul.

No. 1,946.—VOL. XXXVIII. [Registered as] SATURDAY, APRIL 27, 1918. [a Newspaper.] PRICE TWOPENCE.

NEW ADDRESS—

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NOTES BY THE WAY.

"La Revue Spirite" publishes some extracts from a forthcoming work, "Death and its Mystery," by Camille Flammarion, the great French astronomer. They are contained in a letter from M. Flammarion to M. Paul Leymarie, editor of the journal, and deal with cases of manifestations from the dying and the dead, which, as M. Flammarion well observes, throw much light on the great psychic problem. Here is one of the cases which may well be added to the increasing mass of records coming under the general head of telepathy. In 1916, Mme. D., the young wife of a French soldier at the front, was suffering severely from anxiety and suspense, for the pair were devoted to each other, and for several days no letters had been received from him. On the 25th August of that year, however, a reassuring letter arrived, and in celebration of the event a family party was given in the afternoon. At the request of Mme. D., her young sister, who played the piano, gave a rendering of a ballad of Chopin, of which the soldier was particularly fond. During the playing of the piece the young wife gave a violent scream and fell into a swoon. On recovering herself she cried out in agony "Oh, it was terrible what I saw—terrible!" It was not until some days later that Mme. D. could be induced to say what she had seen, and then she confessed that it was a vision of a battlefield, amid the carnage of which her husband lay dead. Not until later was it ascertained that on the same day and hour (3 o'clock on August 25th, 1916) the husband was mortally wounded. The case is thoroughly authenticated.

We print elsewhere in this issue a brief article by the Rev. F. Fielding-Ould, "When Will the War End?" Mr. Fielding-Ould is well advised, by the way, in avoiding the more secular side of this question. We should be sorry to see anyone commit himself now to any prophecy which involved a time. That the war will end *sooner or later*, it is quite safe to predict, but the when and the how seem to be for once beyond the vision of the seer. Yet there are aspects of the war which lend themselves to "prophecy," using the word in its fullest sense. We can say of it, as Mr. Fielding-Ould suggests, that it will not end until the Eternal Purpose has been served, and the Eternal Purpose is inseparable from the Eternal Process, which is the evolution of humanity. We may well "think nobly of the soul" when we see how terrific are the forces which its actions when *misdirected* can set in operation. The fatalist, with a truly "fatal facility," has concluded that mankind is the sport of mighty forces, the puppet of unknown powers, little realising that humanity is itself part and parcel of these same forces and powers.

There are those who in their sorrow and despair are ready to level indictments against Monarchy, Capitalism,

Commerce, Politics, or "Secret Diplomacy" as being jointly or severally the causes of the war. At the same time the Creator and Religion are blamed for not having prevented it. These are all very poor arguments, showing a lack both of the sense of responsibility and of consecutive thinking. There were many contributory causes; probably the chief one was the failure of humanity to develop that degree of intelligence necessary to control the forces at work. That is what we are here for, that is our destiny, and we may resign ourselves to the fact that God will not interfere with the process, and that all attempts to shift the blame on to the other shoulders, whether of men or things, is vain. Man is here to direct intelligently all the lower forces of life, before he can effectually appeal for the aid of the Powers above him. For the rest, as Mr. Fielding-Ould suggests, we must not lose our sense of proportion. Even a world-war like the present is a very small episode in the universal order—"a trouble of ants in the light of a million, million suns."

* * * *

Under the title "The Princess of Cranks" the "Christian Commonwealth" of the 17th inst. publishes an interview with Miss Lind-af-Hageby. If all "cranks" were as various in their talents, as wide in their outlook, and as level-headed and sagacious as Miss Lind, the term "crank" would have a very different signification. Indeed the title does not apply to our "modern Portia" at all, for a crank is a person of one idea, and Miss Lind is a woman of versatile genius. For us, of course, she is of especial interest by reason of her knowledge of and sympathy with Spiritualism. Here are some of her remarks on that subject as recorded by the interviewer, who writes: "We spoke of the decay of Atheism and so came to Spiritualism. She told me how she had listened to a sermon of Father Bernard Vaughan's in which he had denounced Spiritualism, and said that if we saw spirits they were evil ones. 'I went home [said Miss Lind] and read the New Testament as though I had never read it before. It is full of Spiritualism from beginning to end. It amazes me that there are people who think that Spiritualism is anti-Christian. The Church should make use of psychic gifts.' To which we may add that in doing so the Church would only be returning to its original practice."

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and LIGHT acknowledge with thanks the following further donations towards the fund of £10,000:—

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Miss E. Morgan	5	0	0
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To the Memory of S. C. W.	3	3	0
S. B. B.	1	1	0
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DR. W. J. CRAWFORD has just published through Mr. John M. Watkins a pamphlet entitled "Some Practical Hints for those Investigating the Phenomena of Spiritualism"—a most useful little work, price 6d., post free 7d. A review of the book will appear in an early issue.

"THE MINISTRY OF ANGELS HERE AND BEYOND," by a Hospital Nurse (with foreword by the late Rev. Arthur Chambers), has just been published by Messrs. G. Bell & Sons, Ltd. (price 2s.). A review will appear shortly. Meantime, it may be mentioned that the author is our contributor "Joy," and the book may be obtained at this office, post free 2s. 2d.

THE USES OF PSYCHOMETRY.

SOME EXPERIENCES AND PRACTICAL HINTS.

BY ANNA J. CHAPIN.

In choosing the subject of this article, I think it but fair to state that I, who have never seen a ray of light, shall deal with it in a different way from that which would be adopted by a person possessing the gift of sight.

To present the subject in a practical way, I will begin by giving some facts which have come under my own experience after many years of research.

Those who have never seen a ray of light must needs find ways of learning by the senses of touch and hearing if they would master the knowledge possessed by their more fortunate fellow creatures. The surest channel of perception for the blind is the hand, or rather the fingers. Should the blind person possess psychic sensitiveness, this, of course, proves an invaluable aid. I believe, indeed, that one must have some degree of psychic sensitiveness to gain true impressions by the touch.

And now some hints for those who seek to develop psychometric power. In sensing the contents of a letter be very sure that other hands have not first handled it, else the streams of influence from other hands will cross and recross the original influences and lead to confusion. Sometimes the crossing of the influences leads to amusing results.

A friend came to me for help to find a ticket which he had lost. I held his hand for a moment, after which I told him that he must ask Dorothy, as she had it. He said that he did know a lady of that name, but that she could not have it as he had not seen her for months. However I persisted that if he found Dorothy he would find the ticket. Clearly he did not believe me, but that was all I could do.

Two days afterwards he came to me in an exultant mood. He said that on the day before, as he was looking out some old papers, he happened to notice a programme of the musical comedy "Dorothy," and, as he unfolded it, out slipped the ticket.

At another time I was asked by the same gentleman to sense a letter from a lady. He assured me that he had been very careful not to let his own hand touch the letter within the cover. I saw an old lady lying in a large chair, after which I could get nothing more, except the influence of a young girl. He unfolded the letter and forthwith read it. It seemed that the old lady was just getting over a bad illness, and after writing four lines had fainted, so that her daughter had finished the letter.

Perhaps the most remarkable incident of this kind occurred one evening at a large gathering at which I was present. A gentleman present asked me as a favour to take in my hand a letter from his wife, who was at the time in a nursing home. I held it for some moments, but could not sense illness at all. To be sure I sensed a tall, finely-formed lady with a beautiful complexion, but this was all. Very humbly I told him the result, and of course he was very dissatisfied, remarking that his wife was very small and of pale complexion. I was, of course, equally chagrined. To my surprise and relief, however, he came to me afterwards, and said, "Miss Chapin, I must beg pardon; there is a mistake." He then informed me that shortly before attending the before-mentioned gathering he had met a friend of his, an excellent medium, and had handed her the note to sense, and that she was a tall lady of good figure and the finest possible colour. The positive influence and image of this lady had over-ruled the impression of the poor invalid.

I mention these things to show how very delicate are the elements with which a medium has to deal in the pursuit of knowledge.

Perhaps my readers may pardon one more incident showing on what a slender thread may depend the result of our readings.

I was conducting a large circle where nearly all present were strangers to me. At the commencement, I had requested the sitters to lay upon the table before me a few small articles so that I might come into touch with each one by one.

I took up a watch and chain, and the first impression that I received was that a lady had lately handled the chain. The article proved to be the property of a young man, the son of the house, and he was quite vexed by the suggestion that a lady had handled it. I could only drop the subject discreetly. But at the close of the séance the mother of the young man, who was also our hostess, rose and spoke as follows:—

"I wish to explain about the chain. My son always hangs his watch and chain on the post of his bed. This morning he did not reply to my call, so I entered his room and stood

talking to him for a moment, and I now remember that I laid my hand on the chain."

Generally speaking, it would seem that a blind person should be able to do better in this field; yet, after all, the success depends largely on the personality of both parties. Many times I have handled things coming directly from a person who seemed to give out little or nothing perceptible to the psychometric sense.

Then, too, the mood of either or both of the parties at the time may militate in some subtle way against success. It stands to reason that some people are far less receptive to these forces than others. Still, if they would give earnest study to the subject they could learn much, but most of them are too busy or too unbelieving to grasp the best that is open to all. Some persons, again, go to the other extreme, believing all that is told without question or thought. One extreme is quite as bad as the other. The best helpers are patience and common sense. A seeker who learns all in a short time is likely to come to grief sooner or later simply from egotism.

In cases where the sitter brings to the medium something which was worn or handled by one who has since passed away, I find that as a rule the touch depends little on the thing worn but rather upon the fact of the contact made long ago between the mortal and the spirit. If the spirit-friend has learned to return to the earth nothing is needed save the presence of the sitter and the spirit and the ability of the medium to complete the chain.

If the spirit has learned nothing of the possibility of return all the psychometry in the world will not help the sitter. On the other hand, some very small thing or fact may prove evidential. The truth is that even the best taught of us are but children in the lowest grade. What we actually know is as yet very little, even in the case of those who have passed the border. One thing at least is sure, namely, that without perfect harmony all is worthless; love is the only lever by which we may hope to come near to the land where our dear ones dwell.

In the study of psychometry, it is of the greatest importance to keep your thoughts quite free from outside matters, or, rather, to try to remain perfectly passive, so that you may catch the influences from the spirit-friends. I do not believe in sitting quite alone, but rather with someone who is also psychic and who may give you a certain help which a seeker needs. While sitting, refrain from talking. Do not fold the hands nor cross the feet. Should you feel sleepy, yield to the feeling. These small hints are of some use in sitting. I may add that during sleep one may see or hear things from beyond which might not come in the waking hours.

As a rule, one counts a dream as naught, but I firmly believe that the spirit-friends can and do come nearer to us than when we are about our daily duties.

If, on the other hand, you think it better to seek the aid of a medium instead of trying to develop yourself, I advise you, when you have found one who proves reliable, to concentrate on this channel of communication rather than to go from medium to medium. By remaining constant to one medium, you will find that your spirit-friends will become used to him or her, and you will get far better results.

Again, should your chosen medium make mistakes in translating the messages from the spirit-world, bear in mind that psychic conditions are highly subtle and uncertain, and exact and regular communications are not to be expected in the early stages of a science which is yet in its infancy.

A GENERATION AGO.

(FROM "LIGHT" OF APRIL 28TH, 1888.)

THE WHITE BIRD OF THE OXENHAMS.—We have received from a member of the Oxenham family a corroboration of the story to which we lately referred [an instance of the traditional death warning of that ancient Devonshire family]. The white bird was last seen by an aunt of the writer's a day or two before her sudden death. It is not seen by every member of the family but only by certain of them. It will be remembered that Kingsley mentions the fact in "Westward Ho."

With the January number the "Revue Spirite" enters on the thirty-first year of its existence. Our compliments to M. Leymarie and all good wishes. [This means that in January last the "Revue Spirite" entered on its sixty-first year, and we echo the congratulations of a generation ago.—ED.]

We learn with regret of the illness of Mr. F. F. Craddock, which has necessitated his leaving London. He seems to be suffering from nervous shock consequent upon a bad experience in an air raid.

THE INVESTIGATIONS OF MRS. AUGUSTUS DE MORGAN.

NOTES OF AN ADDRESS BY MISS DALLAS.

In her address on this subject at the rooms of the Alliance, 6, Queen-square, Miss Dallas began by pointing out the great value of Mrs. De Morgan's book, "From Matter to Spirit," now out of print. She expressed the hope that when the war is over it may be possible to reprint some of the books on psychical subjects which were published half a century ago, since they contain so much matter of interest and importance.

The lecturer then proceeded to consider some of the instances of psychic force discussed in "From Matter to Spirit," and she pointed out that in all probability experiences such as movements of objects without contact, automatic writing, community of sensation, curative effects, exteriorisation of sensibility, luminous phenomena, &c., were exhibitions of one and the same force; that just as light, heat and motion were mutually convertible, so these forms of energy were probably mutually convertible also. Mrs. De Morgan had suggested that the force (whatever it might be) which was operative in mesmeric healing was in all likelihood akin to the nerve force by which the mind acts on the muscles of the physical body. She wrote:—

"Whatever may be the essential nature of the vital fluid it can hardly be doubted that it is in operation in different degrees of refinement and intensity in every human being. Neither will it be questioned that an influence passing from mesmeriser to patient and akin to the nerve force is the active medium of mesmeric operations. This . . . force or fluid . . . is that by which all the operations of mediumship are carried on."

Mrs. De Morgan was told by a control that automatic writing is similarly done, "by the spiritual fluid that comes from the brain to the hand."

The lecturer drew careful comparisons between the statements made by clairvoyants, quoted by Mrs. De Morgan half a century ago, and the conclusions to which later experiences have led more recent students, and she showed how closely the later experiences support the earlier ones.

From the consideration of psychic force she passed to that of the psychic, or essential, body, and dwelt at some length on the hypotheses to which experience leads us on the subject of the body, pointing out that identity cannot reside in the mere atoms which constitute what we call the physical body, since they are perpetually changing. The essential body, called in the Epistle to the Corinthians "the psychical body" (mis-translated "natural body") is even now the invisible vehicle by which we operate, and in which identity of form is preserved. The lecturer pointed out that there is concordant testimony in favour of the opinion that our essential, psychic body operates on matter by means of a force which is quasi-material and yet more akin to the psychical than are physical atoms and molecules; that this force pervades the physical organism, and that at death it is partly withdrawn from that organism, and when so withdrawn can be used to produce sounds in the atmosphere of earth and in other ways to enable the spirit to operate on matter.

Miss Dallas went into considerable detail on this point, quoting from various independent sources in support of the theory.

Miss Dallas, of course, did not suggest that the theory can be offered or held otherwise than tentatively until it receives further support from study. The view she set forth has the advantage of presenting "economy of hypothesis," which, as Dr. William McDougall has indicated, is a principle of value.

In his book, "Body and Mind," he wrote:—

"The principle of economy of hypothesis . . . directs us to attempt to conceive that the soul may be operative in the guidance of bodily growth, either directly, or by means of a general control exercised by it over some system of subordinate psychical agents" (p. 373).

What are these subordinate psychical agents? May they not be the force, or quasi-material force, which is spoken of in communications from the other side as the nexus through which psychical phenomena are effected by discarnate spirits and which operates in mediumship.

The above brief notes indicate the line along which the lecturer directed the thought of her audience.

LIFE is probation, and the earth no goal
But starting-point of man.

—BROWNING.

REALITY AND VISION.

The "Occult Review" for April contains, amongst much interesting matter, a remarkable article entitled "Rents in the Curtain: a Study in Certain Aspects of Reality," by Mr. G. Melbourne Mayhew. The writer endeavours to answer the question: "How far is the world as seen through the eyes of the child *truer* than the world seen through the eyes of the adult?" The view is taken that the child is naturally clairvoyant and that it has the faculty of readily identifying itself with the great cosmic soul of the universe. The curtain, which in adult life shuts out reality, is for the child in the making—its threads are only loosely brought together and the whole fabric is subject to the mind. In later life the threads are more closely drawn, the mind becomes aware of a barrier, and the glimpses of the beyond are few and far between. We give briefly an example or two from Mr. Mayhew's article.

The Rev. S. Baring Gould says that when as a boy of four he was driving with his father through the country, he had a vision of hundreds of little people about two feet high running and capering over the horses' backs.

In another case a child of six was going with his parents to visit a relative. For a part of the journey the child sat on the box by the side of the coachman, and through some unexplained cause lost his balance and fell into the road, the wheels of the carriage passing over him. When picked up the child was found to be unhurt, although the vehicle was a heavy one, and in reply to questions he maintained that a little boy had lifted the wheels as they passed over his body. Hadn't they seen him? he inquired of his parents.

For an experience in adult life we take an incident that occurred in the life of Gluck, the musician. "He had been spending the evening with some friends in Ghent; and as he returned to his lodgings he saw going before him a figure that closely resembled himself. It followed the route through the city that it was his custom to take, until on reaching the door of his house, it drew out a key, opened the door and entered. On this, Gluck refrained from entering himself, and returned to the house of his friends, where he passed the night. The next morning they went together to his lodgings, and found that the heavy wooden beams of the ceiling of Gluck's bedchamber had fallen in the night and crushed the bed. Had he slept there, nothing could have averted his death."

"THE ONLY SURE ROAD."

The speculations of philosophers are tiring and confusing. I am deeply convinced that *the way* to find God, so as really to *know* Him, is by love. Philosophy, concentration of thought, asceticism, have each their place in human education, but love is the only sure road to knowledge, the only faculty by which we can *know* anything or any person. God cannot be known by abstract speculation or by philosophy, however logical; but by the exercise of love He is known, in the outflowing of soul sympathy with the Spirit who is our source, our life, our goal—our abiding home. This efflux of sympathy towards the Divine Spirit relates me to every spirit in whom that Blessed One dwells, for whom that Eternal Love cares; thus God is known in His children. Seek from Him the abiding power of loving, and rely on the exercise of it for growth in spiritual knowledge. This is the secret of the pain of the world; suffering is the crucible in which love takes form.

Ask yourself, in the presence of life's problem of sorrow, what object could justify such tremendous cost? What end would adequately correspond to the sacrifice and agony of the present? One object alone would be worth all this. If by this great suffering an ideal perfection of righteousness and beauty of character will be achieved in communion with *Divine Love assured*; if by travelling in darkness and enduring human woe we may each share in working out this glorious end, then we may say, "Amen, so be it"; and for the joy that is set before us, with Christ, we will consent to endure the cross. The process seems long, the scheme is too great for us to comprehend; but let us keep our eyes fixed on the goal which will justify the present awful experience in the only way in which it can be justified, namely, by revealing it as the only means by which that goal can be reached.

AMOR.

"LIGHT" SUSTENTATION FUND, 1918.

To the lists of donations given in previous issues, amounting to £139 10s. 1d., we have now to add the following, with grateful acknowledgments:—

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FROM THE GROUND UPWARDS.

Amongst some of the wise teachings we once heard given by an advanced intelligence in the next state was the aphorism, "Individual improvement is the basis of general advancement." As a moral maxim it is unexceptionable. We do not think even Mr. Clodd could describe it as "nauseating drivel." In the light of all we have learned of spiritual powers and influences we can take the saying and infuse it with fire and meaning. We know now, for instance, that individual improvement is not only good in itself but reacts in a multitude of subtle psychical ways on the race at large. Telepathy gives us some suggestive lessons on the point. A man who is raising himself is lifting with him unconsciously everything and everybody with whom he is in touch. There is a divine contagion in goodness even when it is passive. When it is active, as it must be fully to deserve the name, it has a penetrating power. We may see the thing in epitome in the conditions of a circle for spirit communion where the presence or absence of some particular person rich in the soul qualities required may make all the difference to the results. His mere presence is sufficient. He brings in an element which transmutes as by alchemy all the others which before were sterile. There is, indeed, a kind of celestial chemistry in the matter. Some of those who are anxious to improve the conditions of earth might do better by following this counsel of self-improvement than by more external methods. Let them remember that all the greatest work is done beneath the surface, unseen, unsuspected, but wondrous, indeed, when in the end it comes to light.

It is one of the greatest revelations of Spiritual science—we get more than a hint of it in psychometry—that everything is "written down" somewhere—that the Book of Life, with its records of everything said and done, is as real as, and a great deal more permanent than, any book ever produced by the aid of the printing press. It is a Book we study every day and all the time, and it is a book, too, to which we are all contributors. It contains the record of every soul, and it is very sure that some of its finest passages have been the work of those who were least vocal, least conspicuous in the world's eye.

We peruse it now only in a dim fashion, but it helps us wonderfully in our judgments of men and things. For all the truest verdicts we make come of a kind of inner vision, and those who have this most clearly are least at fault in their readings of character. We heard a poet say once that he could read a man's whole life in one glance of the man's eyes. These swift intuitions are rare, of course, but they are real, and it is in their reality that we see one of the avenues by which those who seek "individual improvement" may carry out on the deeper side of life all their aspirations for the betterment of their fellows. For under the crust and grime of earth in the lowliest man or woman is something exquisitely sensitive, something that responds to the sight or touch of that which is akin to it. We tend to grow like that which we see. The soul is raised merely by entering the presence of those who are themselves uplifted. It is all independent of speech or action, although these may intensify the impression and confirm it.

Behind all the clash and confusion of the external world that seems to the superficial to be outworking chaos and eternal tragedy are powers silently but resistlessly shaping everything in accordance with a perfect Plan. Those powers touch the highest things and the lowest, and their outworking in physical evolution—the outer side—is from low to high. One aspires to be a teacher. Very well, he must begin by being an obedient pupil, making

himself efficient in the smallest and meanest things, teaching himself, in fact. He may seek to evade the drudging service, but it is vain. Nature will not have it so. Her message, whether to the man or the nation that aspires to advance, is that nothing can be "shirked." The ideals will not save you, however much you aspire to them, if you neglect the real. Desperate is the struggle of the nation which has followed high codes of conduct but neglected the low, small things which call for plodding, patient industry when it has to grapple with a nation that, having followed only the low things, has yet followed them *thoroughly*. The lower race goes down at last because great struggles between races now turn not only on the low things, but on the high, and the higher eternally prevails; but never can the higher be made to serve the lower end. When the efficient Thug strangles the innocent, unsuspecting traveller, it is because the traveller was inefficient, *i.e.*, unsuspecting, negligent and taking no precautions. Sainthood alone is no defence against the sharper. The saint must be as wily as the rogue who would outwit him. Efficiency, however spiritually undeveloped, will always be more than a match for inefficiency, however spiritually aspiring, so long as the contest is in the physical arena. Neglect of the lower obligations is punished almost as severely as neglect of the higher ones.

So it comes, then, that the self-improvement counselled by the spirit sage must be improvement all round, nothing neglected, however mean, if it belongs to the task. Even if it be bricklaying, the soul that aspires to teach will be a better teacher by reason of the fact that all his bricks have been well and truly laid, that he proved his spiritual capacity by becoming first physically efficient.

EMERSON, PROPHET AND IDEALIST.

"In the middle of the last century a wave of new thought, of emancipated ideas, swept across the Atlantic and joined currents with a similar wave of intellectual iconoclasm then asserting itself in England. The former had its apostle in Ralph Waldo Emerson, the latter in Thomas Carlyle. In an age given to materialism, both in Science and Theology, Emerson shone as a new star, and his influence among thinking men has not waned in the half-century which has since passed. Rather it grows stronger as time goes on." In these words did Mr. W. J. Vanstone, in the hall of the Art Workers' Guild on the 18th inst., introduce the subject of his lecture, "Emerson, the Prophet of Transcendental Idealism." The career of the sage of Concord, who was born in Boston, U.S.A., in 1803, presented no very striking features. Mr. Vanstone told of the straitened circumstances in which the death of Emerson's father left the family (little Ralph and one of his brothers shared a single great coat between them); of a studious youth (Emerson was a schoolmaster before he was nineteen and later alternated university training with farm labour); of his brief experience as minister of Second Church, Boston, till his growing impatience with a narrow theology compelled him to resign; of his visits to Egypt, Sicily, Paris, Geneva and England, and his meeting in this country with John Stuart Mill, Wordsworth, Gladstone, Browning, Ruskin and Carlyle; of the fervent friendship which sprang up between Emerson and Carlyle, men of the most opposite temperaments; of Emerson's presidency of the Transcendentalist School ("The Club of the Like-minded"), which among other matters discussed Spiritualism, as far as it was then known; and of the great attraction he exercised as a preacher and lecturer. Emerson was at once a poet, a teacher and a prophet. To him every flower, stone, star or cloud had a spiritual meaning and was charged with a divine message. Life was but the unfolding of the Infinite in the finite. God was in His world and all was well. Emerson revealed the beauty and mystery of the great Over Soul and expounded the reality of true spiritual laws. Matter to him was not the full expression of soul, and thought was not bounded by material comparisons. The events of life were the operations of spiritual forces of which the material fact was but a partial expression. He beheld symmetry beneath distortion, and truth underlying error. He imparted to life a new meaning and revealed its transcendental aspects, claiming its truths to be as old as the ages. He gave to intuition a place above reason. Intuitive thought leaped into his consciousness in flashes of inspiration, and he told his message with prophetic declamation rather than scientific reason.

THE PSYCHIC RESEARCHER AND THE INCARNATION.

NEW LIGHT UPON THE FUNDAMENTAL FACT OF CHRISTIANITY.

A LECTURE BY ELLIS T. POWELL, LL.B., D.Sc.

(Continued from page 125.)

Now we are acquainted with two species of incarnation, both temporary, but one much more fugitive than the other. The latter is the form of incarnation which we know as a "control," where the spirit which is native to the body gives place for a few moments to a stranger. During the presence of the visitant the native spirit waits near its fleshly home. This fact shows that our ancestors made an excellent shot when they said that in these inscrutable episodes the man was "beside himself." The more prolonged incarnation is the ordinary mortal life. Of the method by which the fugitive incarnation is produced we know little or nothing; and as for the other process our knowledge extends only to its physical mechanism. The normal act of generation does not *create* the offspring. All that it does is to act as a trigger, so as to release the reproductive functions from inactivity. Hence we speak of procreation in the marriage service; we never dream of regarding either parent as the actual *creator* of the child. Knowing such elementary physiological facts as these, I have never seen anything incredible in the Virgin Birth of Christ as the means of His entrance into incarnation. I have never been able to understand why the power which creates and maintains the marvellous physiological mechanism should be deemed incapable of setting it in motion except in response to one solitary method of stimulus. We are assured by the discarnate intelligences that there is skilled spirit intervention at every stage of gestation. A discarnate friend once said to me, rather sarcastically, "You don't suppose the geometrical setting of the eyes takes place of itself, do you?" This was because I had ventured some remark which evidenced a certain shallowness of thought on this subject. If spirit intervention is a characteristic of every normal process of generation and birth, what is there inconceivable in its occasional extension of range, where the circumstances are wholly abnormal?

And if we turn from normal human procreation to contemplate the nature of that which was to be born of Mary, we may reverently conjecture why the process of parthenogenesis—that is to say, virgin birth—was selected by the exalted intelligences whose task it was to co-operate in bringing a supreme spirit, native to a timeless and spaceless sphere, into the limits and conditions of our space and time. For if, in the archangel's words, that "Holy Thing" had been brought into terrestrial life, had been incarnated, through the channels of a purely normal human organism in response to the ordinary generative stimulus in which both sexes participate, we may imagine certain inevitable disabilities attaching to it in consequence of the limitation thus induced. The physical frame would have been racial, where it was essential that it should remain cosmic, for Christ was not a Jew. It might have lost practically the whole of its memory of its exalted native spheres—just as we do, who only retain the most fleeting and ephemeral reminiscences of what we were in the plane whence we came. It was essential that the Master-Spirit should not be cabined, cribbed, confined in that fashion, and for aught we know, its advent into incarnation with the aid of human paternity might have imposed these incapacities upon it. And if I am told that Christianity has no monopoly of the legend of a founder's virgin birth, my answer is that Christianity cannot legitimately claim to be the only faith propagated by a visitant from the unimaginable brightness, though perhaps its great protagonist came from more exalted spheres than his forerunners. Thus generated, He was psychologically, or rather psychically, God, of the essence of the Father, begotten before the ages; and biologically Man, of the substance of his mother, born within the limits of space and time. And the reason was just this—that God must function in the flesh if he was to come into immediate contact with man.

Yet I am convinced that the physical frame and organs *did* impose limitations, and that Christ did *not* bring with Him into His human self the permanent and untrammelled presence of that personality which He possessed before time began. We ought all of us to know enough of the principles of psychic life to be aware that a very exalted spirit simply *could not* inhabit a human frame any more than a great mathematician could make a ploughman's brain the instrument of his refined and subtle intellect. As we shall see, even Christ Himself, when incarnate, could not always and fully recollect the conditions whence He had come—if, indeed, His human brain had been capable of registering the memories of a transcendent life before

the worlds, the memories of that sea in which time is but a floating leaf. He knows, for instance, that there must come an end of the age, but His human brain does not contain the knowledge of its day and hour. Where He attempts description He sets forth the mysteries of that world in parables, because poetry—for His parables are poems—is a more supple instrument than prose.

Now this view of the Incarnation, as the entry of a supreme spirit into the limitations of time and space and matter, will be found to throw a flood of light upon many of the most perplexing problems of the New Testament. The New Testament itself is something of a mystery. We may never know in this life how far the book is the product of automatic writing, and how far it represents what we may call, humanly speaking, the direct and normal intellectual output of its authors. That it *is*, in fact, a composite result of writing from both sources—here normal, there psychic—I do not think we can doubt for a moment. And if that is the case, then in what we may call the human portions we might occasionally expect to find glimpses of the psychic life and utterances of Jesus, as seen by human observers who had only a vague idea of their real significance; and our theory of the incarnation of a supreme spirit, limited by its physical environment, might be materially reinforced from these sources. For instance, we have been considering the probable pre-existence of the soul before its envelopment in the physical home which we call the body. That view leads inevitably to the theory (now widely accepted by psychic investigators) that in sleep and trance the spirit often leaves its terrestrial home, and returns for a while to congenial intercourse and beneficent labour in its native sphere. Consider, in the light of that theory, the saying of Christ with regard to children that "in heaven their angels do always behold the face of my Father which is in the higher spheres" (Matt. xviii. 10). Is this utterance (recorded, perhaps, with imperfect comprehension of its real significance) not so much an allusion, as generally understood, to guardian angels, but rather to some tie between the spirit dwelling in its corporeal tabernacle and a representative factor still remaining in the higher spheres, though perhaps disintegrated to obtain terrestrial experience? And do the dreams of childhood, and the unmistakable psychic capacities of childhood, point to the intimacy of the union between the entities in the respective worlds?

The suggestion leads inevitably to the view of the incarnate Christhood which I think may easily become an important factor in Christian apologetics. We know that psychic powers are often—in fact, nearly always—intermittent. At one moment the clairvoyant is at the summit of his or her capacity, at another time the faculty is almost totally absent. This is the reason why the genuine medium, whom we so shortsightedly compel to earn his living by the use of his psychic faculties, is tempted into imposition when he is asked for a séance at the moment when his powers are dormant, or when, in technical language, the "control" is not on the spot. I know no reason for supposing that this intermittent presence of the dominating psychic personality, admittedly a feature of ordinary "control," should not also have been a characteristic of that extraordinary "control" which we call the Incarnation. The psychic Christ may not always have "controlled" the terrestrial Jesus. It is difficult to see how the celestial visitant's plan could possibly have depended in any degree upon his "control" of the infant Jesus while yet he was a babe upon His Mother's breast. Nor is it easy to suppose that all through the boyhood, the youth, and the early manhood, the celestial "control" persisted without intermission. The exalted "control" had other work to do, for the universe does not "run" itself. To me there is something not unattractive in the theory that there were times when the normal Jesus was left to Himself—when, so to speak, it was Mary's son after the flesh who lived in the Nazareth home, though it was the Incarnate Spirit who returned to dispute with the doctors in the temple, both hearing them and asking them questions. The reply to His mother's reproachful questionings was, as we remember, "Wist ye not that I must be about my Father's business?" There, possibly, we have the "control" utilising the boy's brain for the utterance of its own apology. In the original the words combine astonishment with dignity, as if the exalted personality were amazed that such a question should be posed.

Again, in the majestic episode of the transfiguration the divine personality is unequivocally manifest, by means of phenomena which can successfully bear the strictest analysis in the light of psychic science. We can, perhaps, discern an intermediate condition, where Jesus forecasts a time when the world shall see the Son of Man "coming in the clouds of heaven." Here, it may be, there was a mingling of the intellectuality of the two personalities—the higher, with its recollections, obscured by the human envelope, of a transit

downwards from the planes above; and the lower, the human Jesus, misinterpreting these memories as the presage of some mighty episode to come. Finally, in the cursing of the barren fig tree, we have something that looks like a species of aimless petulance, almost, if not quite, unintelligible, if not unworthy, as long as we postulate the perpetual presence of the divine personality within the physical body of Jesus, but not at all difficult of interpretation if we suppose that the exalted "control" was temporarily absent, so that the human frailties came to the surface and thrust themselves into activity. I will not commit myself so far as to say that this theory has established itself. But certainly, as I said, it opens up a new field of Christian apologetics, and demonstrates how futile is the idea that there is any finality about the investigation, or the comprehension, of the Gospel records. Every age will shed a fuller light, though few may bring so startling and yet so satisfying an illumination as that which has its source in modern psychic research. For here, nearly two thousand years down the stream of time, comes a sudden access of light upon episodes which have perplexed devout men in all ages—aye, a flash which even goes far towards explaining that dread cry on the cross—"Eli, Eli, lama sabachthani"—"My God, my God, why has thou forsaken me?" I see nothing unreasonable in the hypothesis that these words signalled some vital change in the relationship between the supreme "control," and the human or physical Jesus. For obviously, if our view is right, the Divine "control" could not pass through the gate of death, being itself already on the other side of it. Therefore, at some point or another the "control" was bound to terminate or be modified, and the last cry may have signalled the arrival of this psychic crisis.

The advanced student of psychics is asked to remember that the above is the report of a brief lecture, and that the inexorable movement of the clock prevented the interposition of many qualifications, explanations, and reservations which would have been essential if the vast subject had been treated at adequate length.

WHEN WILL THE WAR END?

Spring has come; there are primroses all along the country lanes, bluebells carpet the smiling woods, lambs are playing in the fields, and at dawn the love songs of the birds are heard. That is all typical of life as it might be if the will of God were done. But cross the Channel, and what a different impression we get; for five hundred miles a broad belt of mire and ruin, blackened and blasted trees, shattered towns, trains dripping with blood, and a hoarse cry of rage and pain from all the country-side. That is typical of the havoc wrought by rebellion against the Divine rule of life. The opposing forces were always there, even in 1913, but now they are intensified and organised, focussed and concentrated; the poison which long ran in the blood has broken out in a hideous ulcer. The great battle is just the material counterpart of the age-long spiritual struggle between good and evil. "There was war in heaven . . . the dragon and his angels fought . . ."

And so, perhaps, it is now, but not in heaven. No, there is harmony where the will of God is done by all; but in some lower realm there may be raging a Titanic struggle of which this "trouble of ants" may be the echo, the swell from the distant storm, the glow from the vast conflagration, the tidal wave from some volcanic upheaval in other spheres of being. The idea of crucifying the Christ did not, we may be sure, originate in this world, and the roots of the war may be in some other realm of life. The same struggle has always been going on in every city, home and soul, massed attacks with every cunning device, attempts to cut our communications with the sources of spiritual reinforcement, the poison gas of evil thought, suggestions which should stifle every godly aspiration. When will the war end? people ask. This particular German phase of it, some think, will end shortly, but the war really can never end until the will of God is done as in heaven so on earth; but if we do our share bravely in the earth trenches, we shall presently pass over into the great calm where the myriad notes of character are blended into one perfect harmony because all do the will of God.

F. FIELDING-OULD.

MISS CORDELIA ADDISON, of 22, Stanley-gardens, W. 11, who has been speaking for several societies in the South of England, is now in London, and wishing to be of use to the movement will gladly give addresses at short notice, without fees—travelling expenses only. This offer may be useful in cases where an appointed speaker fails.

THE PROBLEM OF LEVITATION.

HOW THE PSYCHIC RODS ARE OPERATED.

By W. J. CRAWFORD, D.Sc.

I have read Mr. C. J. Hans Hamilton's article in *LIGHT* of the 13th inst. with some interest. I do not quite understand, however, exactly what he means. So far as I can see, the not the slightest possibility of vitiating "a mechanical psychological construction" because of the existence of another factor, viz. the transfer of matter to or from the medium. I am quite well aware that the psychic extrusions which levitate the table and make the raps are packed with matter taken from various parts of the medium's body; but what has that to do with rendering null and void the "rod" or "cantilever" theory? Every result I possess is in absolute agreement with the mechanics of a beam which has its root within the medium and which projects into the circle space and by different manipulations of its free end produces the phenomena noted.

I think Mr. Hamilton does not quite distinguish between the way this psychic beam reacts to external forces and the actual composition of the beam itself. There is nothing mysterious about the former, but the latter presents us with at least one unknown quantity. I may as well say here that an ordinary psychic rapping rod of, say, an inch diameter is really solid at its free end—the end which impacts the floor and thus produces the raps—for a length of an inch or two from the end, but that the remainder of its length right into the body of the medium is intangible if we except the presence of matter of a gaseous kind which can be felt if the hand is drawn across the rod near the medium. Nevertheless this practically intangible matter behaves as a rigid body and resists direct and transverse stresses along its whole length. It does not follow, however, because this is so, that some fanciful action is occurring in the "basis" of matter. Rather is it to be conjectured that the matter from the medium's body which undoubtedly packs the intangible part of the rod, is in a form that science knows little about as yet—perhaps, as my friend Mr. Whately Smith suggests, in a fourth-dimensional form.

I am at present working on the composition and properties of the psychic "rods"; which part of them is solid or "materialised" and which intangible, from what parts of the medium's body they issue, their shape and so on, and I have now quite a lot of interesting data. I am afraid that my results will not see the light until the publishing trade improves, but I will certainly publish a book as soon as the opportunity offers.

I have been trying some experiments recently with ordinary "contact" phenomena, not with the Goligher circle, but with a few close friends. The kind of mediumship required for such phenomena is fairly common and I suggest that if, say, half a dozen circles were to be formed in different parts of the country in order to try experiments of the "contact" type, some interesting results would be obtained. At any rate this has been the case with me. If the matter is considered worth while by your readers, I will describe some comparatively simple apparatus with which tests can be made.

"THE UNSEEN PRESENCE."

My note on the growth of that aching quest for a glimpse beyond the veil which the war has inspired among relatives of some of the fallen brings me a copy of the "Poetry Review," containing a fervent poem by Lady Sybil Grant, "The Unseen Presence."

I am right, I think, in saying that the poem was written in the emotion that the author (Lord Rosebery's daughter) felt at the tidings of the death of her brother, the Hon. Neil Primrose, in Palestine. It is on an altogether different note from her other work.

Some of the closing lines explain the motive of the poem:

But, if your spirit stays,
Though hid from us behind a veil,
And walks beside us through the days,
Can we entirely fail
If, when we choose,
We still can seek a sure retreat,
A garden where our spirits meet?

—"Q." in the "Evening News."

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following donations: Nada, 10s.; Mrs. Grein, 10s.; "A Vicar, 10s.; R. W., £1 2s.; Edzell, 2s.; Mrs. Davis, 2s. 9d.; B. M. B., 5s.; E. and M. L. Copping, 5s.; M. S., 10s.; Mrs. Smith, 6s.

THE LAW AND THE PROPHETS.

A LOST APPEAL AND A DISCHARGE.

The appeal of Miss Louise Hutchinson against her conviction on a charge of fortune-telling on December 27th last, when she was fined £10 and £10 10s. costs, was heard at the London Sessions on Friday, the 19th inst., but in spite of the eloquence of Mr. Percy Handcock, her counsel, the appeal was dismissed. Briefly, the circumstances were that Miss Hutchinson, who is the daughter of the late Judge Hutchinson, supported herself by keeping a small restaurant in Westminster, and being possessed of psychic gifts frequently gave readings to her friends. Two detectives called at the place attired as officers, and, giving the name of a person known to Miss Hutchinson, worked on her sympathies by stories of purely imaginary sufferings on the battle-field, and induced her to exercise her psychic powers on their behalf. Each then offered her a £1 note. She states that she refused to take any payment for the "readings" and merely charged for the teas, but having only a few shillings in her possession she handed these to the officers and returned one of the notes, her intention, she states, being to send the balance of the change due to them by post, for which purpose she took their names and address. Arrest and fine followed, and on the hearing of the appeal several of the witnesses were re-examined. Counsel for the appellant elicited from one of the detectives the admission that he and his companion had imposed upon and deceived the defendant, and were not themselves deceived by anything she had told them. Mr. Travers Humphreys, who appeared with Mr. Roland Oliver for the Crown, made a point of the mischief that might be done by predicting that officers going to the front would be killed or wounded, but the case was really fought out on technical issues, although in order to prove that the defendant might honestly lay claim to psychic powers Mr. St. George Lane Fox Pitt, one of the Council of the Psychical Research Society, was called to testify that such powers had a real existence. Mr. Percy Handcock, in an able and closely reasoned speech, argued that if by the word "pretend" in the Vagrancy Act the Court held that the Act meant to feign or simulate something, he might fairly contend that she did not *pretend* to tell fortunes; she actually did so. If, on the other hand, the word "pretend" in the Act was used in its old meaning of professing, or holding oneself out in some capacity, the answer was that she never professed or held herself out as a fortune-teller; she exhibited no cards, issued no advertisements. The second point was the *intention* to deceive. In *Davis v. Curry* it was held that such intention was one of the ingredients of the offence. The whole circumstances of the present case showed that the defendant could have had no such intention. In the result, the Bench held that the facts did not warrant a reversal of the conviction, which was accordingly upheld.

On the following day, the 20th inst., at the resumed hearing at the Westminster police-court of the case against Madame Charles, who was charged on remand with fortune-telling, the magistrate, Mr. Francis, discharged the defendant, on the ground that it was unsafe to convict on the uncorroborated testimony of one witness (Mrs. Crockett, an actress), and not a very satisfactory witness at that. In this case, Mr. Ernest Wild, K.C., who defended with Mr. Percy Handcock, suggested that the defendant had "friends amongst the highest in the land," such persons as "the Prime Minister and Miss Elizabeth Asquith and so on." At the conclusion of the case Mme. Charles fainted, and a demonstration of sympathy was made by her friends in court.

* Space does not permit us to give more than the salient facts in the above cases, and our comments must likewise be brief. It is easy to say that Spiritualism has nothing to do with fortune-telling, but much depends on what is meant by fortune-telling. Experiments have frequently been made by people of the highest distinction to test the resources of psychic faculty in connection with the possibility of prevision—a presumably legitimate scientific inquiry. In these fortune-telling cases there is no manner of doubt that the Vagrancy Act was really directed against gipsies and other vagrants who might seek to impose on the public by pretending to the possession of powers which were then regarded as fictitious. But even to-day, when psychic faculty is being increasingly recognised, it is clear that any person who makes profession of being able to read the future, and exercises the gift for gain, is liable to prosecution, whether the prophetic gift be genuine or not. It is unfortunate that in all the cases of prosecution with which we have come into contact, the prosecutors have been able to point to many statements made by the psychics as being untrue and "rubbishy." We have heard magistrates make a great point of the fact as something that negatives any defence based on the idea of supernormal powers.

The variability of the gift, the susceptibilities of psychics and sensitives to hostile conditions and false suggestions—these things are too subtle for the ordinary legal mind, and they are accordingly ruled out as irrelevant, even if true. Complaint is made of the abuses to which psychic gifts, real or pretended, lend themselves. But there is no doubt that the law as it stands at present, by its cast-iron methods and lack of discrimination, leads to abuses at least as flagrant. Under the Vagrancy Act and the Witchcraft Act, the vilest harridan and the saintliest soul in this realm of England might stand side by side in the dock of a police-court for possessing or claiming to possess powers of communicating with the unseen world. The situation is too foolish for words to describe. At one police-court an allusion to the miracles of the Bible was received by the prosecution with a sneer. Of course it was. The Scriptural records are apparently amongst those trifles of which the law takes no account.

Clearly the only just method is to take the character, history and motives of the accused persons into account and to recognise that a faculty may be devoted to good or evil purposes. Otherwise Rasputin and Joan of Arc, Cagliostro and Swedenborg are all put in the same galley, which is absurd, and entirely inconsistent with any view of the law as being "the refinement of common sense."

"THE OCCULTISM IN TENNYSON'S POETRY."

With reference to Mr. F. W. Percival's interesting suggestion in your issue of April 13th, that Tennyson could induce "a kind of waking trance" and could thus get "out of the body," it may interest readers to know that another far less famous poet often found himself in a state of trance whilst composing his poetry. His spirit went forth, as it were, on a pilgrimage through the vast and weird wilderness of infinity, through spaces thronged by stellar worlds of wondrous beauty, through regions of unmeasured altitude, or down fathomless abysses of the universe, where, as some allege, dwell the denizens of the beyond. But let us not deceive ourselves in this matter; let us not play any tricks with the soul of man, or suppose that it is necessary to get "out of the body" before the mind can travel on the wings of the imagination wherever or whenever it chooses. To be lost in thought—"the world forgetting, by the world forgot"—to be for a while perfectly unconscious of the things around us—to let the quiet hours slip by whilst we are listening to the divine words of the Spirit within us, or are absorbed in the grand vision that is passing before our undisturbed contemplation—that, surely, is to be in "a kind of waking trance"; yet let us not suppose that the mind on such occasions has gone "out of the body," for it is still unconsciously burning the fuel supplied by the blood and the brain while trying to reach the utmost limit of the infinite world that lies beyond man's finite knowledge. I would, however, gladly listen to Mr. Percival if he will kindly tell us why he thinks that the spirit leaves the body when it is for a time lost, as it were, in a kind of trance.

SAMUEL WADDINGTON.

15, Cambridge-street,
Hyde Park, W. 2.

"A MASTERPIECE OF CUNNING."

The German mentality is mysterious. It makes many clumsy mistakes in its attempts to understand the psychology of other nations. But in other respects its cunning is deep and insidious. Like the vampire, it knows how to lull its victim to sleep while sucking his blood. Some of the depths of enemy duplicity are revealed in the facts narrated by Mr. G. Ward Price, the Rome correspondent of the "Daily News." Writing under date of the 7th inst., he says:—

The secret pro-German organisation in Italy has achieved a masterpiece of cunning in its labours to undermine the morale of the nation. So-called "occultist circles" have been formed by enemy agents in the largest Italian towns, which influential people of the district are induced to join. The German agents who organise these reunions receive secret information of forthcoming enemy moves, and duly spell the news out by table-rapping in the guise of a spirit message. When events a few days later confirm the apparent prophecy confidence in the supposed occult agencies is naturally increased, and the German instruments use this to spread by the same means alarming reports about the weakness and defects of the Allies, the alleged faithlessness of England, and the inevitable triumph of Germany in the war. The recent bombardment of Naples by a Zeppelin was foretold in this way at a sham séance, where the bombing of a large Italian maritime town was prophesied by "inspired" agencies some days before it occurred.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—Sunday next, 6.30, Dr. W. J. Vanstone. May 5th, Mrs. Mary Davies.

The London Spiritualist Mission, 13, Pembroke-place, W. 2.—11, Mr. E. W. Beard; 5.30, Mr. H. E. Hunt. May 1st, Mr. R. King.—I. R.

Woodrich and Plumstead.—Perseverance Hall, Villas-road, Plumstead.—3 p.m., Lyceum; 7, Mr. Taylor Gwinn, address.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, special addresses by Lyceumists; 3, Lyceum. Wednesday, 8, public meeting.

Reading.—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, addresses by Miss Cordelia Addison.—W. L.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, Mrs. Marriott (London), also Monday, 7.45. Tuesday and Thursday, 7.45. Young People's Guild, Friday, 7.30. Lyceum every Sunday at 3.—J. J. G.

Lewisham.—The Priory, High-street.—7 p.m., Miss V. Burton.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 3, Lyceum; 6.30, Mrs. Maunders. May 2nd, 8.15, clairvoyance.—N. B.

Holloway.—11.15, Mrs. Mary Gordon; 3, Lyceum, all welcome; 7, Mr. H. Boddington. May 4th, Lyceum Social.

Camberwell.—Masonic Hall.—11, Church service; 6.30, Mr. H. E. Hunt. May 5th, 11, Mr. Horace Leaf; 6.30, Mrs. A. de Beaurepaire.

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TUESDAY, April 30th, at 3 p.m.—Clairvoyant Descriptions.

THURSDAY, May 2nd, at 5 p.m.—Lecture by Mr. W. J. Vanstone, Ph.D., on "Abraham Lincoln."

FRIDAY, May 3rd, at 4 p.m.—Mrs. M. H. Wallis, Answers to Questions.

Tuesday meetings are confined to Members. Other meetings Members and Associates free; Visitors 1s.

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THE LONDON SPIRITUAL MISSION, 13, Pembroke Place, Bayswater, W.

SUNDAY, APRIL 28TH.

At 11 a.m. ... MR. E. W. BEARD
At 5.30 p.m. ... MR. ERNEST HUNT.

WEDNESDAY, MAY 1ST, AT 7.30 P.M.,
MR. ROBERT KING.

THE CHURCH OF HIGHER MYSTICISM.

22, PRINCES STREET, CAVENTISH SQUARE, W. 1.

SUNDAY, APRIL 28TH.

At 11 a.m., Mrs. FAIRCLOUGH SMITH, "Vision."

At 6.30 p.m., Mrs. FAIRCLOUGH SMITH, "Life After Death."

Healing Service after the Evening Meeting.

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SUNDAY NEXT, APRIL 28TH.

Evening, 6.30, Service ... MADAME DE BEAUREPAIRE.

WEDNESDAYS.—Healing, 3 to 5. From 5 to 6, Mr. Richard A. Bush attends to give information about the subject of Spiritualism. Enquirers welcomed. Next Wednesday, 7.30, Open Circle, MRS. RATTY.

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Thursday, May 2nd ... MISS MCCREADIE.

A NEW CHURCH AT HAMPSTEAD.—We regret we cannot find space for the well-written account sent us by a lady present at the dedication service on Sunday morning last of the new Spiritualist Church in West End-lane, Hampstead. From the printed Order of Service she encloses we see that it is to be known as the "Church of the New Revealing." She writes of the beauty of the interior, of the lovely floral gifts, of the large attendance, of the dedication of the building by the guides of Mr. Ernest Beard, and the touching language in which Mrs. Mary Davies dedicated herself to her work of ministry therein. Mrs. Layton, Fellow of the Royal College of Organists, presided at the organ in the morning, and Miss Prior in the evening, when Dr. Vanstone gave the address. We learn that a small debt still remains, which it is hoped will speedily be cleared off.

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